REDEEMER COLLEGE LIBRARY
777 GARNER RD. E.
ANCASTER, ON
L9K 1J4
Dec 1999

CHRISTIAN COURIER
A Reformed Biweekly

55th Year of Publication | November 15, 1999 | No. 2625 $1.60

Cuban doctor faced bear, firing squad, for his faith

Wants help for pastor now imprisoned

REDEEMER COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36
NOV 18 1999

Dan Wooding

COSTA MESA, Calif. – Dr. Eliezer Veguilla, a Cuban doctor who faced a bear in a prison cell and was then taken before a firing squad for sharing Bibles and spreading the gospel, has appealed for Christians around the world to pray for a Cuban pastor who he says is being subjected to electric shock therapy in a Havana psychiatric hospital.

Veguilla now works with Open Doors Hispanic Ministries based in Florida. In an interview at the recent Open Doors USA National Prayer Conference in Costa Mesa, Calif., Veguilla said that Manuel Chakara Rodriguez, a pastor with the Faith Apostolic Church, is being held against his will in a Havana psychiatric hospital.

"He was accused by the Cuban government in 1997 of excessive religious activities," says Veguilla.

ASSIST

Dr. Eliezer Veguilla and his wife, with Open Doors' Brother Andrew

"He is being held in a Havana psychiatric hospital and is being subjected against his will to electric shock treatment and is being given pills as well. He sent a letter to us in which he said, 'I am not crazy. It's a miracle that I can even write this letter because I am under this treatment. I accuse the government of Cuba of this violation of my life and my rights.'"

He also talked of Bibles that were burned by Cuban authorities. "They said that the Bibles were given by the CIA because at the front of them it said, 'Cuba for Christ,'" Veguilla said. "The real reason for destroying the Bibles was that they know that the Bible is dangerous to their ideology, yet the Cuban church is alive and growing fast. However, the church needs training materials and seminary training [for its pastors], but still the church has now grown to about one million believers."

An unexpected cellmate

Veguilla, who was a physician in Havana, spoke about his ordeal with the bear and the firing squad. His medical training had prepared him to deal with a wide range of emergency situations, but only his Christian faith had prepared him for the terrible ordeal he suffered at the hands of Cuba's secret police.

Veguilla was arrested on suspicion of being a CIA spy, and taken to a local prison where officials tried to force him to reveal the source of Bibles he was distributing in Cuba.

His first shock came when he met his cell mate – a huge black bear. "When I was inside the cell with the bear, I felt the Holy Spirit telling me to fight the bear," Veguilla asserted. "I was ready to fight it but then I quickly felt like Daniel in the Lion's Den. I knew that the God of Daniel was also the one I had with me to protect me.

"When my heart calmed down a little, I noticed that the bear was very still, and chained up. However, I still thought he could reach me and finish me in one second as I sat in a corner. The cell was very dirty, with the bear's waste matter

See **DOCTOR** *page 2...*

Christian journalist arrested for reporting on pro-life protest

Alan Doerksen

TORONTO – While covering a pro-life protest outside of an abortion clinic in Toronto, freelance journalist Sue Careless, who has writes for *Christian Courier* and a number of other papers, was arrested Oct. 15 and charged with obstructing a peace officer.

Both Christian and journalistic groups have quickly come out in defense of Careless, who was reporting on the protest but was not involved with it.

The protest occurred outside an abortion clinic within the so-called "bubble zone." Since 1994,temporary injunction prohibits pro-life demonstrations within 60 feet of some clinics in Toronto during working hours, according to the *Toronto Sun*. And since 1994, pro-life advocate Linda Gibbons has repeatedly broken this rule and has spent 1 ,627 days in jail as a result.

On October 15, Careless and two other journalists went to cover Gibbons' latest pro-life protest, reports the *Sun*. Careless, who is an evangelical Anglican, was working on a story for the *Interim*, a Catholic pro-life newspaper.

All three journalists were charged with obstructing a peace officer. Lawyers for the journalists say they did nothing but take pictures, which hardly interferes with an officer making an arrest.

COURTESY CHRISTIANITY

Sue Careless

'Unprecedented arrest

David Curtin, editor of the *Interim*, told *Christian Courier* the arrest of Careless was "completely unprecedented and without justification. We'll be utterly amazed if the charges aren't dismissed."

Curtin asserts there is a precedent for journalists to freely cover pro-life protests, and his newspaper often does so. The "bubble zone" injunction "only applies to protestors," he states. The court case has absolutely no legitimacy, says Curtin. He adds, "I'll probably be there as an observer."

The case raises questions about the freedom of speech and freedom of journalists to report on news events. "This says when it comes to abortion, the rules don't apply," asserts Curtin. "The government takes liberties with our freedoms" on this issue.

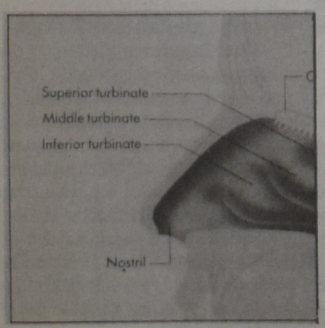
Two press agencies, the Canadian Church Press (CCP) and the Periodical Writers Association of Canada (PWAC) have written letters of protest to the police about Careless' arrest. CCP called her arrest an "outrageous infringement of freedom of the press."

"Prior to and subsequent to her arrest, Ms. Careless in no way obstructed or interfered with the arrest of Ms. Gibbons, nor participated in any other unlawful activity," wrote PWAC executive director Victoria Ridout to the Metropolitan Toronto Police Service

"Ms. Careless is an accredited freelance journalist and member of our professional association. We are deeply concerned that she seemingly has been subjected to arrest and charges simply for doing

See **'CLEAR'** *page 2...*

What does the nose know?



God gave us eyes, ears, a tongue for tasting, fingers for touching. But the lowly nose is the stepchild of our senses. Or is it? What about its role in our memories, tasting, well-being and worship?

See pp. 4, 13-18

News

Doctor survives life-threatening interrogations

... continued from page 1

everywhere and he smelled terrible. I sat quietly on the floor praising God, and amazingly the bear remained calm.... God controlled him."

Veguilla said his persecutors had stood near the door waiting for him to scream out for them to open the door, but he hadn't. Instead he said he continued to praise God in a low voice.

A terrifying hoax

But Veguilla was to face a far worse ordeal. "On the fourth day of being there, I was weak from several days without sleep, but still I had a peace," he said. "The guards came and took me several floors underground and we entered a small room. There I saw two men who were screaming, 'They will kill us, they will kill us.'"

Veguilla was prepared to die for his faith, and determined that under no circumstances would he compromise his contacts. "They took the first man away and I heard gun shots and screaming," he says. "I was next. I was taken to a room where there was blood on the floor. I was tied to a large piece of wood on the wall."

Veguilla was asked if he wanted a blindfold, but he refused it. "I have to confess that my heart was trembling," he recalls.

"Some men were then lined up and began aiming their guns at me. I began shouting, '*Cuba para Cristo*!' 'Cuba for Christ!' I then said, 'You are murderers, but God loves you. *Cuba para Christo*!' I then prayed, Lord, if this is my time, amen. I am ready to die.'

"Then I heard a voice say, 'Fire' and I braced to receive the bullets, but all I heard was the dull thud of the gun triggers going off. There were no bullets in the guns and they all started to laugh. I later discovered that the other 'prisoners' were actually members of the secret police who had been dressed up as prisoners as part of this elaborate and cruel hoax."

The interrogations continued for 47 days, during which Veguilla was further tortured: subjected to alternating below-freezing and excessively hot chambers; having to try and sleep with two firearms aimed at his bed; receiving misinformation about the state of his family; being awakened time and again for intense questioning.

Unable to find any real evidence for a conviction, the police finally placed Viguilla under house arrest – for two years – which prevented him from becoming involved in any Christian activities. He was eventually freed.

'Tainted' connections

Besides his work as a doctor, Veguilla was able to start several churches and distribute Bibles. But his troubles began when be became involved with a Western organization bringing thousands of Bibles into Cuba in the 1980s.

"Meeting with these brave Bible couriers opened my eyes even more to the power of God's Word," he said. "I would help distribute their Bibles around Cuba and then I started having problems with the secret police."

His difficulties came to a head in 1986, when he organized a large Christian youth event in Havana. "The government only permitted us to gather 300 people, but some 1,000 showed up," he recalled. "We then had a similar event in Santiago de Cuba on the other side of the island and the same thing happened."

At the close of the Havana meeting, Veguilla was arrested by two secret police agents, along with two others, including an American pastor from Atlanta.

"During the 72 hours of interrogation, we were threatened, but God gave us the strength to not give in," he said. Even though the intimidation was coming thick and fast, Veguilla went on to organize a Christian youth rally in Havana called "Giving Ourselves to God," and attended by 10,000.

Veguilla said that the secret police attended the gathering wearing T-shirts that said "Smile, God Loves You." Despite their infiltration, he described it as a "precious time of worship and training."

Veguilla wasn't the first in his family to be imprisoned. His father, Rev. Leoncio Veguilla, was one of 50 pastors and missionaries imprisoned in 1965. "My father spent seven years in prison for his faith after being accused of being a CIA agent," Veguilla recalled.

"These were hard times because all of a sudden the churches found themselves without a pastor and the worst part was that the rest of the pastors were being threatened. During these times, the youth were forcibly taken from our churches to the UMA (Military Units for the Young), which were like concentration camps."

After worldwide protests led by Open Doors and Brother Andrew, and the Southern Baptist Alliance, on September 15, 1995, Veguilla's birthday, he was allowed to move to the United States.

Persecution of the church in Cuba has had at least one good side effect, he said. Christians in Cuba are now unified. "We do not speak so much about denominations. For instance, our relationship with the Catholic Church is different to that in many other Latin countries. In Cuba, you will find a Catholic priest and an evangelical pastor praying together throughout the week. This has occurred because we have all suffered the same experience. The whole church in Cuba has been attacked and this has made us very united."

'Clear violation of rights'

... continued from page 1

her job as a professional journalist. We are also deeply concerned that the police have confiscated film taken by Careless at the demonstration, and thus interfered with her right to earn income from that film. We cannot help but wonder whether this arrest would have taken place if Careless had been a staff reporter for one of the major daily newspapers, who have the legal resources to defend their journalists from police harassment.

"On the basis of the information we have, we have to agree with Careless' legal counsel that her arrest was wrongful; a clear violation of her constitutional rights; and threatens to introduce a chill factor into the freelance reporting of controversial news events."

Careless has retained lawyer Peter Jervis of Lerner and Associates to represent her at the court case. She has been advised not to comment on her case at this point. On October 29, Careless appeared at a Toronto police station for fingerprinting and mug-shots. She was scheduled to appear in an Ontario Court (Provincial Division) courtroom November 5 for pleading and setting a trial date.

New online magazine speaks for conservative Christians

Alan Doerksen

MONTREAL – Magazines and newspapers often start their own websites long after they start publishing in print. But *True Liberty* is a new conservative Christian magazine that has started up as an online magazine, with plans to go into print in the future.

Neal Ford is the founder and editor of the new magazine (which is available on the Internet at: **www.trueliberty.org**). As Ford explains, "Right now, I am *True Liberty*!" He launched the magazine on the Internet on September 6, and is updating it when he can. "I do some writing myself and post [stories] on the website," he says.

Few conservative papers

Ford started the non-denominational magazine because he believes "there's a real lack of Christian conservative magazines out there." He wants *True Liberty* to be an effective alternative to what he perceives as left-wing Christian media. "*True Liberty* is ... dedicated to bringing the news that you don't get through the usual channels," states Ford.

Two other purposes of the magazine are "to encourage Christians in their walk with Christ," says Ford, and to bring non-Christians into a relationship with God.

He chose the magazine's title because, he says, "I believe that we were created to be beings of free choice. God did not want robots. We are free to choose whether or not to accept the gift of salvation. The United States and, to a lesser degree, Canada were founded to be countries where the individual was free to live his life as he sees fit, within a framework of law based on biblical principles. The name also implies that true liberty is found only in Jesus."

Based in Montreal, Ford works in the frozen fruit and vegetable industry, and works on his magazine as a sideline. He belongs to Westview Bible Church, a non-denominational assembly affiliated with the Christian Brethren.

Two main contributors to the magazine are Ron Gray, leader of the Christian Heritage Party, and Ron Paul, a U.S. Congressman from Texas. Gray "wanted to get onboard" early on with the magazine, explains Ford. Gray writes a weekly column for *True Liberty*. Although the magazine has no official links to the Christian Heritage Party (CHP), it features a web-link to CHP's home page.

In Gray's latest column, called "Danger on land and sea – all in the name of compassion," he criticizes the Canadian government for its treatment of the Chinese refugees who recently came by boat to Vancouver Island.

Gray asserts that Canada "seems to be relying on China to solve this problem." He wants Canada's borders protected from "queue-jumping immigrants."

Ron Paul is a conservative Christian who ran for the American presidency for the right-wing Libertarian Party in 1988, explains Ford. "He takes a biblically based stand on right-to-life – a very crucial issue that doesn't get much play right now [in the media]."

The magazine carried a feature (Sept. 12) called "Confession of an ex-abortionist," written by Dr. Bernard Nathanson, who is responsible for 75,000 abortions, and was one of the founders of the National Association for the Repeal of the Abortion laws in the U.S. in 1968.

As Nathanson explains, he radically changed his stand on abortion, and now states, "As a scientist, I *know*, not believe, that human life begins at conception."

Nathanson, who became a Catholic and was baptized in 1996, writes: "I believe with all my heart that there is a divinity of existence which demands us to declare a final and irreversible halt to this infinitely sad and shameful crime against humanity."

Ford himself addresses abortion in his latest editorial, "An open letter to Dr. Henry Morgentaler": "There is ... no shortage of childless couples who would be pleased to have them. I know from personal experience. In 1965, a 16-year-old girl did the right thing and brought me to term and gave me up, at birth, for adoption. I was placed in a family where I was loved and given every opportunity to become the person I am."

Wants international focus

Other features are letters to the editor, classifieds, "Poet's Corner," and entertainment stories. Catholic Dispatch, a news service run by a monastic brotherhood, also regularly contributes articles.

Ford would like the magazine to be international in focus. He has already received "quite a lot of positive reaction" to it, he says. He plans to print *True Liberty* in the future. But first, he plans to build up the readership and seek more advertising for the magazine.

Our work interfaces with the work of Christ

CC Staff

TORONTO — Speaking at a conference sponsored by the Christian Labour Association of Canada held Oct 23, Luciano Lombardi, pastor at Howard Park Pentecostal Church in Toronto, Ontario, told his audience that the believer who does his work "in Christ" brings new life into a world that is otherwise a dead end. Work done in harmony with the will of the Father, as Jesus did, becomes a physical expression of our relationship to God. It attunes us more closely to the relational values in life: we enter into more intimate interaction not only with God, but with one another and with creation. This makes us less self-centred and more aware of the hurts and failures of our fellows. Work undertaken in this way does not trap us in drudgery and secular routines, but it contributes to our self-understanding, enriches our interaction with creation, and deepens our knowledge of God.

COURTESY LUCIANO LOMBARDI

Luciano Lombardi

"Christ is present in the life of the believer," said Lombardi. "That life then finds its interface with the world through his work. And it is there that God-consciousness is raised and the significance of work is put into cosmic perspective. Also ...the Spirit of God [is] present in the world working to continue the redeeming effects of Christ in the expression of grace and truth. In this sense, life will be found in the workplace even when Christ is not spoken of or identified as the source of that life. The Spirit of God is continually speaking in the world through creation."

Raiding and plundering

Lombardi was one of several speakers to reflect on different aspects of work in the modern workplace, including Sylvan Gerritsma, David Koyzis, Luciano Lombardi, Neil Mittelstaedt, Harry der Nederlanden and Al Wolters. The audience also watched and discussed a video called *Running with the Bulls* which appeared on Public Television. It documented how money fund managers were raiding and plundering solid companies for short-term profits (For an Internet transcript, click on **search** and type in: "Surviving the bottom line".)

Sylvan Gerritsma critically examined the model of cutthroat competition from his point of view as a small businessperson. David Koyzis stressed that it depends on the context, that is, what sort of institutional environment we're in, whether we should witness as individuals or as a Christian organization. Some institutions demand confessional unity and others are by nature confessionally mixed. In some cases, how we witness is a matter of strategy, and depends on the spiritual tone of the organization. Lombardi placed human work in the context of God's redeeming work in Christ as revealed in the great narrative of Scripture from the garden to the City of God.

Harry der Nederlanden reflected on what the pain of work teaches us about the nature of the workplace. Al Wolters lamented the public-private dichotomy that shunted religion into the private sphere.

Recently the B.C. Trades Council declared open warfare against the CLAC, setting aside $1 million to seek to destroy it, because the council wants to restrict religious principles to a private matter.

A Christian approach that advocates a cooperative approach to labor relations is seen by them as a betrayal of the labor movement. While other unions have been losing members, however, CLAC has been growing, especially in the service sector.

Are we flunking the endangered species test?

John Wood

It has all become something of an international embarrassment. Seven years after Canada became the first G-7 nation to sign the Convention on Biodiversity at Rio, we still have not enacted biodiversity protection legislation. Australia is well ahead of us with a law that is conceptually stronger than anything proposed by this government. The law down-under not only protects individual species, but also the all-important habitats in which they live. Canada is lagging, and the blame can be spread to a number of places.

Arkeology in Canada

The United States endangered species act has been widely recognized as a modern equivalent of Noah's ark. Environmentalist and reformed scholar Calvin DeWitt made this bold comparison in 1996 when he released the Christian Environmental Council's resolution, while the US Congress debated renewing their endangered species law. When I came here ten years ago I was unfamiliar with either the legislation or the record on endangered species in Canada.

In the decade of the nineties there have been two major biodiversity initiatives. The first is the Endangered Spaces program launched as the decade opened (see "Tithing the Earth in Canada. CC March 8, 1999). The ongoing work to protect endangered species took a boost in 1988, with the RENEW (Recovery of Nationally Endangered Wildlife). But it wasn't until 1996 that various federal and provincial ministers of wildlife agreed to a "National Accord for the Protection of Species at Risk in Canada." That same year the federal government moved to bring in a Canadian Endangered Species Act. Now this fall they are, once again, promising to do so. And this time they might actually do it.

Everyone is for species protection

The public opinion polls show that almost everyone is in favor of protecting endangered species. I have talked to land developers, farmers, ranchers, foresters, and miners, and with only one exception, I have found them in favor of protecting species. The one exception was a remarkable quote from a landowner in northern Alberta. In a fit of anger at proposed environmental regulation he said, "What have the birds and flowers ever done for us anyway?" This statement is remarkable for its planetary, even cosmic ignorance. While only a few share this extreme sentiment, many are still acting against species protection. The strongest objections to federal legislation have come from private landowners. It seems that protecting species is a good idea, unless it will cost you something.

Are we willing to pay?

It all reminds me of King David. He had the attitude that he would not offer to God something that cost him nothing. He would not accept a gift of land and oxen, but insisted on paying the fair market price for his sacrifice. Is this the empty gesture of a super-rich soldier turned king? I don't think so. It is rather instructive for us. This generation cannot expect a blessing for free. If we choose to protect the creatures it will cost us something. What few seem to realize is that if we do not act as good stewards of the land, it will cost even more in the end.

So we come this fall to renewed attempts to derail the federal legislation needed for species protection. There is room for honest debate, and disagreement over the details of the legislation. We need to find a mechanism that is fair and effective. But over the years what I hear in this debate is not a willingness to act. Rather I hear confusion, fear-mongering and a plain attempt to stall, or even kill any action. We seem to be failing the endangered species test.

The attitude I most often run into is that we must look after ourselves and our own interests, and nature will take care of itself. The plants, animals, fungi, and bacteria will all flow seamlessly around our activities. These attitudes reflect problems in our thinking that are emerging with increasing frequency today. We seem to be living again in days like those of Noah. It is a time of social and environmental stress, amidst unparalleled wealth and well being. It will take a new view of the earth, and a willingness to change our ways if we are to build an ark to ride over these troubled waters.

John R. Wood teaches environmental science at The King's University College, Edmonton.

ROSS & McBRIDE
LAW FIRM

DAVID A. VAN DER WOERD

Commerce Place, 1 King St. West
Mail: PO Box 907, Hamilton, ON L8N 3P6
Phone: 905-526-9800 Fax 905-526-0732
Email: dvanderwoerd@rossmcbride.com

Direct Dial: 905-572-5803

We could really use your investment now.

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

CRC EXTENSION FUND

"... serving Christian Reformed churches and Christian schools since 1970"

RATES TO DECEMBER 31:

Ext.fnd: 5.00 %
RRSP: 5.25 % *(approx.)*
call: 416-461-1207
write: Christian Reformed Extension Fund
45 Harriet St., Toronto, ON M4L 2G1
fax: 416-465-6367

Editorial

An aroma pleasing to the Lord

Marian Van Til

The immediate thing that confronts a first-time visitor to Haiti, as I was recently, is a subtle but clearly present smell, slightly sourish though not entirely disagreeable, unnameable to a North American and apparently "unsmellable" to residents. That smell, whose source I never did discover, pervades the country, or at least the area around Port au Prince, the capital. Whenever I recall my many and varied memories of Haiti, that smell will be diffused among them. Our sense of smell has peculiar powers over us, especially as it mingles with our memories.

You will find articles in this issue which touch upon various aspects of our olfactory sense, and several of those articles mention, in different contexts, the connection between smell and memory.

We human beings were created "good" with five senses. You might think that of the five, our smelling talents would be the easiest to do without. And indeed, we'd undoubtedly rather do without our sense of smell than our sight or our hearing.

We shouldn't dismiss our smelling abilities too easily, however. We all know how uninteresting food becomes when we have a bad cold which prevents us from properly using our noses (and therefore our tastebuds). As dull an exercise as eating becomes with no ability to smell, without that ability we would also lose smell's connection to memory. And life would be pretty bland without the myriad smells -- even bad ones -- we're confronted with everyday of our lives.

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent biweekly that seeks to: report on significant events in the Christian community and the world; express opinions infused by Scripture and rooted in a Reformed perspective; provide contact for the Christian community.

EDITORIAL TEAM & PRODUCTION STAFF
Managing Editor: Marian Van Til *cceditor@aol.com*;
Associate Editor: Harry der Nederlanden *ccderned@aol.com*;
Reporter, Layout: Alan Doerksen *ccjournal@aol.com;*
Promotions&Marketing Director: Diane Klein *ccadpromo@aol.com;* **Circulation Manager:** Grace Bowman *ccsubscrip@aol.com;* **Accounts Manager:** Marsha Emke *ccadpromo@aol.com*

REGIONAL REPORTERS
Jeff Hoogendoorn, Victoria; Jacky Naayer, Abbotsford, B.C.; Stephen VanHelden, Calgary; Jessie Schut, Edmonton; Valerie Walker, Halifax; Robert VanderVennen, Toronto

EDITORIAL ADVISORY COMMITTEE
Doug Roorda, Wendy Saunders, Erick Schuringa, Nelly Westerhoff

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact the managing editor if you cannot afford the subscription price but want to receive *Christian Courier.*

Christian Courier
4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313;
E-mail: cceditor@aol.com

Memory is important in Scripture: Israel is often urged to remember how God has delivered her; but she has an amazingly short memory of God's care, and again and again goes whoring after others gods. Smell is also extremely important in Israel's life as God's people. And so is the connection between memory and smell.

The most obvious "biblical smells" relate to Israel's worship. The acrid smell of burnt offerings: unblemished animal flesh consumed by searing flames that eventually turn the entire carcass into charcoal. And the pungent perfume of incense: produced by combining natural gums and sweet spices native to Palestine.

Smell crucial to Israel's worship

It's important to note that God did not consider the distinct and concentrated smells produced by these fired substances to be incidental. They were, in fact, a big part of the point. The frequent sacrifices and the morning and evening incense burning jogged not only Israel's individual and collective memory daily, but God's as well.

When the smell and the smoke of the offerings and the incense rose to heaven, it represented the confessed sins and the fervent prayers of the people, reminding God that he had promised to listen and to forgive; the memory of that fragrant, penetrating incense assured the people that he would. And God instructed that this be done generation after generation, creating a kind of continual aroma trail to heaven.

Divine recipes

God was very specific about the kinds of substances he wanted used in the incense whose symbolic smoke and smell would waft to his "nostrils." He set aside a perfume wholly his, one which the people, on pain of being cut off from the assembly, were not to duplicate for their own olfactory pleasure (Exodus 30:37-38). Made to God's own recipe, that incense was a heady mix of good plant substances God had created: gum resin, a rare and valuable powder taken from the middle of hardened drops of myrrh (says the NIV Study Bible); onycha, made from mollusk shells; galbanum, a rubbery resin also taken from a plant native to the area; and frankincense, another fragrant resin whose plant grew in Palestine but which was usually imported from Arabia.

But incense and burnt offerings were not the extent of the "smells" God instructed Israel to use in worship. There was also anointing oil. We may think of the ritual involving oil without recalling that such oil was primarily used for its fragrant smell (think of Jesus' odd and costly foot, rather than head, anointing).

Anointing oil was made, again according to God's recipe, of sweet spices: myrrh (from balsam sap); cinnamon (from the bark of the cinnamon tree, a species of laurel); cassia (from dried cinnamon tree flowers); and cane (pith from the root of a reed plant, perhaps to help bind it all together).

The distinctive aroma of anointing oil helped to symbolize the setting apart for specific service those people and things anointed. Israel's priests and kings were anointed by having the highly scented oil *poured* over (not merely dabbed) on their heads. And after the oily residue was wiped away, the scent, having seeped into the skin, no doubt lingered for a considerable time, a reminder of their consecration day and its implications.

The items used to make the incense and oil were costly. And since God required that these substances be in continuous use, from one generation to the next, there was no end to the cost: an ongoing financial sacrifice, and the giving of Israel's best, accompanied by those sweet and distinct aromas dispersing symbolically upward to God's throne.

The stench of sin

Then there are the bad biblical smells, metaphorical and literal. God says he smells the stench of Israel's (and by implication, our) sins, time and again, when they (we) wander from him. Jesus calls the Pharisees "whitewashed sepulchres" – outwardly clean, correct and presentable, inwardly stinking like putrid, disintegrating flesh.

Then there are the everyday bad smells implied by ancient life in Palestine, considering life in a hot climate without electricity, refrigeration, preservatives, sanitation – a kind of life and set of smells still prevalent in many parts of the world but from which we fastidious almost-21st century Westerners have long since protected ourselves: decomposing human flesh (though warded off by pungent burial spices), as Lazarus' sisters dreaded when Jesus wanted his tomb opened; spoiling fruits; rotting meats; sweating, unwashed bodies.

It's no wonder that perfume was so highly valued. It wasn't just a nice additive; it performed a real service. (Women "anointed" themselves before presenting themselves in formal situations in public.) But, as today, good quality perfume was a substance associated with the wealthy: perfume is listed (as are nose rings and nose jewels, incidentally) among the goods and practices that become vices of the "good" life Israel adopts when it paganly strays from God.

But *we* live in a very different world, socially and religiously. And all that interesting if painstakingly exact worship ritual is Old Testament stuff. We descendants of the Reformation, particularly, acknowledge that Christ's sacrifice did away with that relentless sacrificing and incensing (and anointing) – that letter-of-the-law stuff. So is there any point to thinking about it, much less reviving any of it? I think there is.

Engaging all our senses

James (5:14), apostle of the Christ who did away with that old order, commands that the sick should be anointed with oil, as well as prayed over. Perhaps that symbolically sets them apart. The aromatic oil is to be applied "in the name of the Lord." This is another biblical connection between smell and memory. I think James is implying that the oil, symbolically mingled with the prayers, will both remind God of the special needs of the infirm of body and cause him to act, and remind us that he is faithful (no matter how he chooses to answer our prayers for the sick).

Some denominations in the mainstream of our faith, notably Roman Catholic, Anglican and Lutheran, still use the smoke and smell of incense to poignantly, pungently visualize our prayers "set before God as incense" (Psalm 141:2). Why this was one of the Roman practices which Calvin eschewed, I'm not sure, but I would suggest that it would be a good one to revive — perhaps slightly altered to make it our own theologically.

If you've ever attended a service in which incense is used, you will know the powerful impact it has upon one's olfactory (and visual) senses, and the compelling way in which it symbolizes our prayers rising to heaven.

In our current age, when the young generations, especially, are so geared to the impact of sights, sounds and smells, such scented symbolism could have a meaningful place in our corporate worship. Reformed worship concentrates almost exclusively on hearing; and of course we need to *hear* the Word, whether read, spoken, or in music. Our worship downplays our visual sense, sadly neglects the tactile, and has total disregard for our olfactory sense. But God created us with five senses. As a start, reviving the use of our olfactory sense in worship would be both powerful and biblical.

TULIP acronym misrepresents Canons

I welcome the CC's new editorial leadership and the initiative to discuss what it means to be Reformed. Here I will respond only to Harry der Nederlanden's articles on the *Canons of Dort* (Oct. 18, 99).

The problem with the *Canons* is TULIP. This acronym, which arose in English Calvinism, misrepresents the *Canons*. Apart from the wrong order which should be ULTIP, TULIP (Total depravity, Unconditional election, Limited atonement, Irresistible grace, Perseverance of the saints) oversimplifies the *Canons'* teaching and fails to capture its carefully formulated nuances.

All must respond

For example, Chapter 1 teaches not only election solely as an act of grace, but also reprobation that is God's decision and yet due to human sin. Chapter 2 teaches that atonement is effectively limited to God's chosen ones, but it cloaks this teaching in universal language emphasizing that the gospel must be proclaimed to all.

Chapters 3 and 4 teach that human sin is pervasive, affecting everything we think and do, not that everything we do is absolutely sinful. Nor do the *Canons* teach that grace is irresistible. Of course, humans can resist God's grace, but not ultimately; God's grace overcomes our resistance.

Finally, Chapter 5 is not really about our perseverance but about God's preserving his people to the end, despite times of serious waywardness.

As for Harry's complaint that the *Canons*, by ascribing everything to God, fail to emphasize human responsibility, a careful reading reveals that they certainly do not deny our responsibility. For example, those not chosen perish by their own fault (1:15, 3/4:9). Neither pervasive sin nor effective grace abolish our humanity; humans remain human, with intellect and will.

Grace not coercive

While God's grace works powerfully to convert sinners, it does not coerce a reluctant will by force, but rather softens the heart and frees the will, so that the renewed will is itself active, able to believe and repent. Thus the *Canons* do teach free will, freed from its slavery (3/4:12, 16). Also, the assurance that God will preserve his own is an incentive to godly living, not an excuse to live as you please (3/4:12, 13).

While teaching human responsibility, the *Canons* do not heavily emphasize it. Understood historically, that was not their intention. The *Canons* were written and adopted as the Synod of Dort's judicial judgment on five points of error taught by 17th century Arminians. The framers did not conceive of the *Canons* as a confessional statement on the relationship of God's sovereignty and human responsibility.

Only in its latest sessions did the Synod of Dort indirectly give the *Canons* a confessional status when it drew up the "form of subscription" that required Reformed pastors to subscribe, not only to the *Heidelberg Catechism* and *Belgic Confession*, but also to the *Canons of Dort*.

Don Sinnema
Trinity Christian College
Palos Heights, IL

News

Call for Christian pen pals to become involved in 'friendship evangelism' with Taiwanese friends

SIMCOE, Ont. (ASSIST) - Following news of the 7.6 magnitude earthquake that hit the island nation of Taiwan in the early hours of September 21, ASSIST Canada has issued an urgent appeal for Canadian Christians to become involved in a "friendship evangelism" project with new friends in Taiwan.

According to a report from Associated Press, the death toll from the quake has seen more than 2,000 people killed, with many thousands more injured.

Rev. Kevin Schular, director of ASSIST Canada, based in Simcoe, Ontario, said, "The need is pressing for us to show the love of Christ at this time to the Taiwanese people who are going through such pain and suffering as a result of the earthquake.

"Over the past few months we have now heard from many people in Taiwan, mostly students, who would love to have a friend in North America. Most of them are studying English as a second language. Now is the time to share with them a message of comfort and hope."

For seven years ASSIST Ministries has been running various pen pal programs from its Southern California base. People all over the former Soviet Union are involved, and also some from Romania. ASSIST now believes it is the time for Asia, and it wants Canadians to also be involved.

'Love Tucked Inside An Envelope,'

"We call the aim of this project 'Love Tucked Inside An Envelope,'" said Schular, who is also a Baptist pastor. "This is a wonderful opportunity for Canadian Christians from all ethnic backgrounds to become missionaries to Asia without leaving home. The idea of this new pen pal program is to establish a friendship with someone from Taiwan who reads and speaks English and, as part of that relationship, be able to share their faith with them and also learn about their life and beliefs."

Taiwan has 12 officially recognized religions, including Buddhism, Taoism, Roman Catholicism, Protestantism, and Islam. Slightly more than half the people in Taiwan profess a faith; Buddhism has the most adherents, followed by Taoism.

Most people in Taiwan are ethnic Han Chinese and were born on the mainland or have ancestors that were. They are divided into three groups based on their native Chinese dialect: Taiwanese (who speak Taiwanese, also called Min), Hakka (who speak Hakka, also called Kejia), and Mandarin. Min, Hakka, and Mandarin all belong to the Sino-Tibetan languages family.

"I truly believe that there are many Christians in Canada who would love to have the opportunity to help make a difference in the life of a new friend in Taiwan and also be a living witness at this time of trauma in this nation," said Schular. "Now is the time to act!"

For those who would like to be involved in writing to someone in Taiwan through "The Bridge of Friendship — Taiwan," and would like to receive a packet of information, they should write to: ASSIST Canada, 166 King Street, Simcoe, ON M3Y 4A1, or call (519) 428-2809. There is a small donation requested for the linking that will help cover the costs of administering the program.

Dispensationalism 'totally discredited'

I wish to express my support of Bert Hielema's position when he makes a totally negative judgment on dispensationalism. Robert Anes seems to argue from the point of view that we must suspend all judgment of error because those who espouse the error do some good things. While there may be individuals saved by the efforts of Hal Lindsey and Tim LaHaye, (though I've not met one) we must look at the larger picture to see the ultimate damage their heresy is doing in the life and ministry of the Christian church and the coming of the Kingdom of Christ.

Their error goes far beyond espousing a mythical "rapture," which is a figment of their fantasy, to a promoting of a special place for the state of Israel in today's world based on a similar fantasy of Jesus sitting on a throne in Jerusalem for 1000 years and restoring the temple. That temple must come right on the spot now occupied by an Arab mosque. These same dispensationalists are already collecting funds to destroy that mosque and build the temple as a prelude to Christ's arrival.

Not only is this heretical, it is downright dangerous to world peace. And who can say what damage it is doing to the real coming of the Kingdom of Christ?

The popularity of dispensationalism among American Christians has such influence in political affairs that it is a leading factor in shaping U.S. foreign policy in the support of the state of Israel, at the expense of justice for the Palestinians. It is high time we speak out against a totally discredited theology.

Mr. Anes ought to read Rev. Andrew Kuyvenhoven's new book to get a good view of what the Bible teaches about *The Day*.

Tymen E. Hofman
Grand Rapids, Michigan

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 09375. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY, 14092.

Subcriptions:	**Canada**	**U.S.A.**
(effective Jan. 1, 1999)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	$39.54	$31.60 (US)
two years (52 issues)	$75.00	$60.00 (US)

overseas one year $80.00 surface mail
Advertising deadlines: display advertising: Wednesday, 8:30 a.m. (8 business days before publication date); classified advertising: Wednesday, 8:30 a.m. (8 business days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions: ccsubscrip@aol.com, advertising: ccadpromo@aol.com

PRINTED IN CANADA

A 'national children's agenda': *Is it working?*

Greg deGroot-Maggetti

Canadian children and their families have not fared well through the 1990s. It is not just that the deep recession of the early '90s pushed many families into economic hardship. Even with the strong economic growth of the past three years, many families are still struggling.

Statistics Canada reports that average family income has remained constant over the past several years. But this is because more two-parent households have both parents working these days compared to the 1970s and 1980s. The declining economic fortunes of families has meant increased stress on parents to balance the needs of work and family life.

Many families are struggling to put food on the table. The majority of single-parent households have incomes well below the poverty line. But many two-parent households are also finding it difficult to make ends meet.

The Canadian Association of Food Banks reveals some sobering facts in its Hunger Count 1999. Despite strong economic growth between 1997 and 1999, food bank use rose by 10 per cent over that period. It has more than doubled since 1989. In 1979, there were no food banks in Canada. More troubling is the fact that children make up more than 40 per cent of food bank recipients, even though they represent only a quarter of the overall population.

Food banks across the country can't keep up with demand. More than half provide less than five days worth of food. And the majority of food banks restrict recipients to one food hamper a month. Although food-bank demand is climbing, the supply is dwindling. The Daily Bread food bank in Toronto, for example, reports that food donations are down by half from a decade ago. They are not even setting a target for this year's thanksgiving drive, because they haven't come close to meeting the targets the past two years.

Homelessness also on the rise

Hunger is not the only problem which plagues many young families. Homelessness is also on the rise. The Federation of Canadian Municipalities declared homelessness a national disaster last year. Families represented 46 per cent of hostel users in Toronto in 1996. Across Canada, more than half of tenants are spending more than 30 per cent of their incomes on rent – the Canada Mortgage and Housing Corporation's measure of core housing need. More than a quarter of tenants spend over 50 per cent of their income on rent.

There is some hope that things might change for the better. The federal government has signalled that it is prepared to put resources into income supports and services to improve the well-being of families. The provinces and territories have joined the federal government in establishing a national children's agenda.

The first major component of the National Children's Agenda was the National Child Benefit System, unveiled in the 1997 federal budget. Under this system, the federal government increased the refundable tax credit for families with children whose incomes were between $10,000 and $26,000. (This is in addition to the basic Canada Child Tax Benefit that provides a maximum of $1,020 for the first child and slightly less for additional children.)

Dubious benefits

The drawback to the National Child Benefit is that provinces are free to deduct this money from families receiving social assistance if they will reinvest the money into services for low- income families. And, with the exception of New Brunswick and Newfoundland, the provinces have done so.

Although the federal and provincial governments stated that families which rely on social assistance would be no worse off under the plan, observers says the reality is different. Neither social assistance rates nor the basic Canada Child Tax Credit is indexed to inflation. So each year, the real value of these combined income support programs declines relative to the cost of living. This helps explain why so many more families are showing up at food banks and shelters.

Middle class families have not gained from the National Child Benefit, either. Families with incomes above $26,000 were left out of the first stage of the program. And because of inflation, the real value of the Canada Child Tax Benefit has declined for these families. The 1999 federal budget has helped by increasing the maximum basic benefit by from $1,020 per child to $1,975 for the first child and $1,775 for each subsequent child.

Toying with a 'children's budget'

In his 1999 budget speech, Finance Minister Paul Martin stated that the government planned to increase the Canada Child Tax Benefit further as fiscal circumstances permitted. With a $5 billion budget surpluses projected for each of the next two years, it is very likely that the 2000 budget will include increased tax relief for families in the form of an enriched child tax benefit.

If Canada's federal government is going to present a "children's budget" in the new year, though, it will include more than income supports. There is a growing body of knowledge about the benefits of early childhood education for the mental, social and physical well-being of young children. There is also broader recognition that young families are simply stretched too far these days.

A complete children's budget would be likely to include improved maternity leave, so that more mothers will receive benefits for a longer period of time. Currently benefits only last six months and replace only 55 per cent of earnings. Moreover, mothers who either have not been in the workforce, who are self-employed or who have not accumulated enough hours are not eligible for any maternity benefits.

There is likely to be some national investment in an early childhood development fund. This would help fund home visiting programs for expectant and new mothers, family resource centres and a system of community-based, licensed child care. And a "children's budget" would have to include some money for the construction of affordable housing, which is in critically short supply across the country.

Change in thinking needed

A truly national effort to improve the well-being of families with children, however, must go beyond federal and provincial government initiatives. Businesses have a role in creating family friendly policies, such as flexible work schedules, sick leave for parents to care for their children, and extended parental leave among other things. Indeed, a recent study by one of Canada's major banks has found that employee productivity is higher in companies with such policies.

Municipalities and voluntary groups will have a significant role in providing services through family resource centres. Many communities already have such centres. Increased public funding, though, would help enable more families to benefit from their programs.

Turning around the situation of families will require more than a single "children's budget." It involves a change in thinking about how Canada as a country and how every community can enable families to flourish. The hope is that, with public commitment to improving the well-being of families, communities can begin to redirect their energies from providing emergency food and shelter to creating programs that enrich the lives of families.

Greg deGroot-Maggetti is a researcher for Citizens for Public Justice, Toronto.

Defend it? Or 'just believe it'?

In the article "Of making many books there is no end" (CC), Dr. Barry Baldwin tries to prove that the Older Testament is historically true by declaring that writers with a different view are wrong. To assume that the Exodus happened and the Hebrews were fed with manna is fine, but how they survived for two years at the foot of Mt. Sinai without water is left to the imagination, as is the miracle of the sound system Moses used to address the huge crowd.

I read that the "Superman" Sampson story is a deterrent to intermarriage, and Jonah's fish story shows that Gentiles are included in God's desire that we all should be saved.

To assume that because archaeologists have found an actual city called Nineveh Jonah's story actually happened is erroneous, to begin with. But because the size of the found city is one-third or less than the size the writer of Jonah's story indicates reinforces the impression that the story is just a story to prove a point.

I put that Daniel and his friends' simple eating habits leading to miraculously blooming health promote kosher food as an element of cohesiveness for the Israelites in exile. As to the hot adventure of the three young men, I challenge any preacher to reconcile that with the story of 2 Maccabees 6:10-11. (Josephus, in his history, Book 12, Chapter 6, Verse 2 put the number, including wives and children, at 1000).

You don't have to defend the Older Testament; there would be no end to it! "Just believe it," as my mother used to say: "It's God's Word."

J.M. Stehouwer
Richmond Hill, Ontario

P.S.: For those interested in further reading (besides the apocryphal biblical books):

Understanding the Old Testament, 3rd ed., by Bernhard W. Anderson (1975).

Heroes and Crises of Early Hebrew History, by Charles Foster Kent (1911).

Josephus: Complete Works, translated by William Whiston.

Jews, God and History, by Max I. Dimont (1962).

The Jewish Dietary Laws, by Samuel Dresner (1982).

Living Jewish, 2nd ed., by Michael Asheri (1983).

The case of MP3 and the poor starving music industry

Bill Van Dyk

How complex are the moral and ethical issues surrounding copyright nowadays, with all the advances in computer technology? Consider MP3.

MP3 (Media Player 3) is a new format for digital music recording. The MP3 system allows you to make very good digital copies from any CD or "wav" file and copy the file onto your computer, to a personal MP3 "player" (similar to a Walkman), or to the Internet. A typical three-minute pop song, which would take up to 20 megabytes of disk space as a "wav" file, can be condensed into a three megabyte MP3 file. There are already thousands of sites on the Internet offering MP3 files for downloading, most of them illegal copies of copyrighted material. There are also a growing number of sites offering original MP3 files, with the consent of the artist.

Many of the users of MP3 offer a thin rationalization for their activities: they would have more respect for copyright if CDs were priced more fairly. They are aware of the fact that CDs are cheaper to produce than vinyl records, yet they cost twice as much. Very little of the difference in cost, if any, actually goes to the artist.

The music industry is absolutely frantic about MP3 and has tried its best to stamp it out. Having failed to convince the courts that it should be banned, the industry is now attempting to highjack the technology by presenting its own variation of it, but with built-in protocols to prevent successive or second-generation copies from being made. If history is an indicator, these efforts are not likely to succeed. IBM, Microsoft, Compuserve and AOL have all fought these battles before and lost.

'Poor' industry, or 'poor' artist?

One is tempted to sympathize with the music industry. After all, don't they have a right to protect their music? What about the poor musicians, struggling to make a living in their noble profession? Music industry representatives are careful to present themselves as defenders of the poor artists and composers who will be denied their just royalties because of this new form of piracy. Aren't these workers entitled to a just wage?

To be absolutely blunt about it, I don't believe that the music industry cares very much about their "poor" artists and composers at all. The truth is that the music industry exploits artists and consumers alike. What the music industry is really frightened of is the possibility that artists and composers will no longer need them at all.

ISABEL SNYDER-CORBIS-OUTLINE

'N Sync, a band which has run into serious trouble with major record labels. In September, they tore up their contract with Trans Continental Media, accusing the company of "artistic exploitation," and moved to Jive Records. Now Trans Continental has filed a $150 million lawsuit against the group for breach of contract, according to Newsweek.

Consider the rap group Public Enemy (you've probably heard, somewhere, their biggest hit, "Fight the Power"). Public Enemy recently attempted to post *their own songs* in MP3 format on their website. However, lawyers for their record company, DefJam, obtained injunctions and shut them down immediately. So much for the rights of the "poor" composer.

Why did Public Enemy defy their own record company? The dispute centres on the bookkeeping procedures commonly used by large record companies in their management of artists and repertoire. When an artist is signed, he or she (or they) is given a large advance, and access to a recording studio. The artist is thrilled. He probably doesn't understand much of the language in the contracts he signs. He probably doesn't have a lawyer, or an agent. He thinks that if he has a hit record, he is going to be rich.

The record company, on behalf of the artist, hires public relations consultants, photographers, legal representatives, arrangers, session musicians, and so on. All of these people may, in fact, work for the record company, but their services are billed separately to the artist, as if they were independent consultants.

Many of these charges can quickly become grossly inflated. A manicurist earning $8.95 an hour suddenly becomes an "image consultant" for a shadow company at rates of $125 an hour. The manicurist doesn't see that money, of course. On paper, it looks like the record company has incurred horrendous expenses, and may even be taking a loss on the artist. In reality, if the artist is successful, everybody *except* the artist – and the real manicurist – will make piles of money.

This system is so pervasive that, according to *Billboard* magazine, the average artist who sells 500,000 CDs will realize a net profit of about $20,000 (US), after all the "expenses" have been deducted from her royalties!

Tough to back out

Back to Public Enemy. This rap group woke up one day and found out that after selling $72 million in merchandise, they were completely broke. As any reasonable people would, they wondered how that was possible. Well, their record company, Defjam, explained that, according to their accounting methods, it cost them well over $71 million to sell that $72 million worth of merchandise.

It is not surprising, then, to discover that many musicians declare bankruptcy after a few short years of "success." The reason they do so is because it is the only legal way they can extricate themselves from the preposterous contracts they naively signed. And it will be no surprise to learn that the music industry is lobbying hard for laws making it even more difficult for musicians to escape their contracts by declaring bankruptcy.

So what the music industry really fears is that more and more artists will do what Ani DiFranco did, and bypass the music industry entirely. DiFranco records, prints and markets all of her own CDs, and is doing quite well, artistically and financially, thank you. Once she achieved notable success on her own, including a major story in *Time* magazine, the record companies came calling, but she was not foolish enough to succumb to their offers of glittering promotional pieces in *Vanity Fair* and guest slots on David Letterman.

With MP3, and the explosion of inexpensive recording equipment, it has become quite practical for a new artist to create his own music in the comfort of his own home, to put samples out on the Internet, and to sell CDs for less than half what the music chains charge, and still make a reasonable profit. You can understand why the music industry is deeply concerned about this new technology, and why the film industry has also taken notice. Without a chokehold on the distribution of music, the major labels would quickly be forced to compete with more and more independent artists and labels.

What about us?

Where does this leave the ethical listener? Certainly, the basic principle of copyright should be respected. But I believe we should oppose the attempts by the music industry to outlaw or restrict new technologies that threaten their control of music recording and distribution. We should also support balancing legislation that begins to reassert the rights of the consumer, to make copies of music for personal use, to freely copy and distribute non-copyrighted material, and to make "fair use" of copyrighted material in the classroom, library, and for research and study. Above all, artists need far greater protection from the sometimes devious and dishonest practices of the recording industry.

AOW en BEDRIJFSPENSIOEN
Dutch Retirement Consulting Agency

Als U na 1 januari 1957 bent geëmigreerd heeft U mogelijk recht op **AOW** (pensioen).
Heeft U of Uw partner in Nederland gewerkt, dan heeft U mogelijk recht op **Bedrijfspensioen**. Wenst U hulp, contact:
Dutch Retirement Consulting Agency
P.O. Box 7544, Grand Rapids, MI 49510
...of bel één van de volgende nummers:
(616) 245-9911, (616) 531-4046/res.

CHRISTIAN
COUNSELLING SERVICES
2300 Yonge St., Suite 902,
Toronto, ON, M4P 1E4
(416) 489-3350

- Marriage & family counselling
- Individual & group therapy
- Vocational assessments
- Seminars & workshops
- Conflict mediation to business
- Accredited AAMFT supervision for marriage and family therapists
- CAPE supervision

Church

Violence, uncertainty result from Indonesian presidential elections

JAKARTA, Indonesia (EP) — Voters in Indonesia's first open presidential election chose Muslim cleric Abdurrahman Wahid over the popular opposition leader Megawati Sukarnoputri. Wahid, who is clinically blind and has difficulty walking, was helped to the podium by aides during his swearing in ceremony on Oct. 20.

Wahid's victory sparked violent protests in Indonesia's capital city, Jakarta. Protesters who favored Megawati threw homemade bombs and set fire to the Jakarta Convention Center. Several bombs were planted in cars and public areas; one man was killed and several others injured. Thousands of protesters attempted to enter the Indonesia Parliament but were held at bay when police fired tear gas and rubber bullets into the crowds.

Megawati, who was strongly supported by Indonesian Christians, publicly acknowledged that she lost and urged her supporters to peacefully accept Wahid's victory. The day after he was sworn in to office, Wahid chose Megawati as his vice president.

SUPRI/REUTERS

New Indonesian president Abdurrahman Wahid (right) with vice-president Megawati Sukarnoputri.

Wahid is the head of Nahdlatul Ulama, the largest Muslim organization in Indonesia that claims a membership of over 30 million people. Although he is Muslim, Wahid is known for his support of democratic reforms and tolerance among people of different faiths.

Indonesia has long been considered an example of peaceful domestic relations between Muslims and Christians. Indonesian Islam is characterized as a conservative form of the religion with ties to Hinduism, Buddhism and Sufism (a mystical, experiential form of Islam). In contrast to the legalistic, "modern" form of Islam practiced in the Middle East, Indonesian Islam is less aggressive. Recent events, such as violent clashes between Muslims and Christians on the Indonesian island of Ambon, contradict that characterization.

Besides the Ambon situation, President Wahid will also have to set policy for relations with East Timor, a state that voted in late August to secede from Indonesian rule. Many pro-Indonesian groups attacked Christians and churches during the violence that followed the East Timorese secession.

World Evangelical Fellowship's Indonesian correspondent, Dr. Bernard Adeney, is personally acquainted with Wahid and describes him as a "traditional, tolerant Muslim." Adeney says the new president is well educated and has close relations to Christian intellectuals. He also says that Wahid (or "Gus Dur," as his supporters affectionately call him) is supported by the Muslim factions of Indonesia, but is also criticized by them for having close relations with Christians.

It is not known what ties Wahid has with modernist Muslims who wish to reform Indonesia into a Muslim country. And both supporters and detractors are concerned about Wahid's health. According to Adeney, Wahid has never recovered fully from the two strokes he has suffered.

Adeney believes that the combination of Wahid and Megawati will bring much needed stability to the country. Supporters are calling the president and vice president the "father and mother" of Indonesia.

Lutherans and Catholics sign joint declaration on justification

CC Staff

AUGSBURG, Germany — On Reformation Day, Oct. 31, 1999, Catholics and Lutherans formally signed the Joint Declaration on the Doctrine of Justification, a document which has been 30 years in the making.

Representatives of the Lutheran World Federation (LWF) and the Pontifical Council for Promoting Christian Unity of the Vatican drew up the document more than a year ago, when it was distributed for discussion. It has been hailed by many as a reconciliation of the breach that followed Luther's posting of his 95 theses on Oct. 31, 1517.

'Consensus in basic truths'

The official common statement issued for the occasion states: "On the basis of the agreements reached in the Joint Declaration on the Doctrine of Justification, the Lutheran World Federation and the Catholic Church declare together: 'The understanding of the doctrine of justification set forth in this Declaration shows that a consensus in basic truths of the doctrine of justification exists between Lutherans and Catholics.'"

The Declaration says: "Jesus Christ won salvation through his life, death and resurrection; salvation is a gift that no one but Jesus Christ can earn. Together we confess: by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit (Para. 15)."

Many Lutheran bodies had already embraced the Joint Declaration enthusiastically. On June 16, 1998, the LWF celebrated the fact that 95 per cent of its 54.7 million members approved the declaration.

The Declaration was not, however, a complete meeting of the minds. It spells out an area of agreement, but also areas where there continues to be disagreement. In fact, after the Declaration was made public, it was attacked from both sides.

A large contingent of Germany's most prominent theologians criticized it, as did the Congregation for the Doctrine of the Faith of the Vatican. The protesting Lutheran theologians included such well-known names as Juergen Moltmann, Gerhard Ebeling and Eberhard Juengel.

The questioning became even sharper after the clarification issued by the Vatican, which, in the words of Richard J. Neuhaus, was, "in the most important respects, a rejection of the declaration" (*First Things*, Oct., 1998).

The Vatican clarification explains that the formula "at the same time righteous and sinner," the famous Lutheran statement on the condition of the believer, is "not acceptable" although it was jointly affirmed in the Declaration. It also criticized the document's language of "merely passive reception ... independent of human cooperation" and called for movement toward the confession: "That eternal life is, at one and the same time, grace and the reward given by God for good works and merits."

Although the Declaration cannot be said to be a complete healing of the rift between Lutherans and Catholics on this teaching (and it does not pretend to be, for it calls for continued dialogue), it is a substantive step. The two parties recognized one another's different traditions and different uses of language, but sought for a basis of agreement beneath these different ways of speaking.

Here are two sections from the Declaration which give a flavor of the style of the document:

Human powerlessness

4.1. Human powerlessness and sin in relation to justification.

19. We confess together that all persons depend completely on the saving grace of God for their salvation. The freedom they possess in relation to persons and the things of this world is no freedom in relation to salvation, for as sinners they stand under God's judgment and are incapable of turning by themselves to God to seek their deliverance, of meriting their justification before God, or of attaining salvation by their own abilities. Justification takes place solely by God's grace. Because Catholics and Lutherans confess this together, it is true to say:

20. When Catholics say that persons "co-operate" in preparing for and accepting justification by consenting to God's justifying action, they see such personal consent as itself an effect of grace, not as an action arising from innate human abilities.

21. According to Lutheran teaching, human beings are incapable of co-operating in their salvation, because as sinners they actively oppose God and his saving action. Lutherans do not deny that a person can reject the working of grace. When they emphasize that a person can only receive (mere passive) justification, they mean thereby to exclude any possibility of contributing to one's own justification, but do not deny that believers are fully involved personally in their faith, which is effected by God's Word.

The place of good works

4.7 The good works of the justified.

37. We confess together that good works — a Christian life lived in faith, hope, and love — follow justification and are its fruits. When the justified live in Christ and act in the grace they receive, they bring forth, in biblical terms, good fruit. Since Christians struggle against sin their entire lives, this consequence of justification is also for them an obligation they must fulfill. Thus both Jesus and the apostolic Scriptures admonish Christians to bring forth works of love.

38. According to Catholic understanding, good works, made possible by grace and the working of the Holy Spirit, contribute to growth in grace, so that the righteousness that comes from God is preserved and communion with Christ is deepened.

When Catholics affirm the "meritorious" character of good works, they wish to say that, according to the biblical witness, a reward in heaven is promised to these works. Their intention is to emphasize the responsibility of persons for their actions, not to contest the character of those works as gifts, or far less to deny that justification always remains the unmerited gift of grace.

39. The concept of a preservation of grace and a growth in grace and faith is also held by Lutherans. They do emphasize that righteousness as acceptance by God and sharing in the righteousness of Christ is always complete.

At the same time, they state that there can be growth in its effects in Christian living. When they view the good works of Christians as the fruits and signs of justification and not as one's own "merits," they nevertheless also understand eternal life in accord with the New Testament as unmerited "reward" in the sense of the fulfillment of God's promise to the believer.

The Declaration's style is one that juxtaposes Lutheran and Catholic agreement and disagreement. Contrast this approach to the condemnations of the Canons of Dort, for example. The complete document can be read at: **http://www.elca.org/ea/jddj. html**

Pakistani Christians welcome military coup

ISLAMABAD, Pakistan (EP) — Church leaders in Pakistan said they welcomed the Oct. 12 military overthrow of the democratic government.

Nawas Sharif, prime minister of Pakistan, and his administration were "dismissed" by the head of Pakistan's military, General Pervez Musharraf. Only hours before the coup d'etat, it was discovered that Sharif had ordered the dismissal of Musharraf. The army put Sharif under house arrest, suspended the National Assembly, took over government buildings, airports and the state-run radio and television stations. The next day Musharraf delivered a speech on television, declaring the coup was a last resort to save the country from destabilization.

Ecumenical News International (ENI) recently interviewed several church leaders in Pakistan. Most said that the coup was not a surprise and life in that country is relatively normal since the overthrow of the elected government. The general secretary of the National Council of Churches of Pakistan, Victor Azariah, told ENI that the government was in such bad shape that the coup was required to keep matters from getting worse. He said that since the coup there has been little political unrest from the people. Economic problems, including inflation and corruption, had turned the population against the government they elected into office.

Expecting political upheaval

Archbishop Armando Trindade of the Catholic Bishops' Conference of Pakistan said he was expecting political upheaval. He also noted that the lack of protest from the people shows how unpopular the elected government had become. Local members of the Salvation Army in Pakistan reported to ENI that they have carried on with their ministry since the coup without any problems.

Despite relatively calm conditions, Christian leaders are concerned about the next step the army will take to establish a new, democratic government. Two previous military coups in Pakistan suspended democracy there for long periods of time. All leaders agreed that martial law would not be acceptable.

Law could restrict conversions in India

GUJARAT, India (Religion Today) – Legislators in Gujarat, India, want to restrict Christian evangelism. The state legislature is considering a "religious freedom" bill that forbids conversions "by use of force or allurement," Newsroom reports. Those convicted of inducing someone to convert could face a two-year prison sentence under the bill. The bill calls for a three-year sentence for those convicted of converting a member of a lower caste, and four years for converting a woman or a minor. Most Christian converts in India are members of lower castes.

The proposed law could be used to persecute Christian evangelists. It defines an allurement as "any gift for any benefit whatsoever" and defines force as "a show of force, divine displeasure, or social boycott," Newsroom said. The bill also requires the state's 19 district heads to report "details of persons who convert and those involved in the conversion, directly or indirectly." Radical Hindus and government leaders have accused Christians, including the late Mother Teresa, of bribing Hindus to convert.

Ghanaian temple slaves freed from bondage

GHANA — A Christian minister helps liberate temple slaves in the Volta region of West Africa. Ghanaian church leader Walter Pimpong and a team of ministers travel through the region starting churches and freeing women from bondages to fetish priests, *Pulse* newsletter said.

More than 4,000 women and girls are in bondage to temple priests, the newsletter said. A traditional religious practice called *trokosi* allows families to atone for their sins by giving the priest a young girl who serves him for the rest of her life. Although the practice was outlawed last year, it remains a problem.

Pimpong and others visit the priests and encourage them to release the women. The visits also give him a chance to explain to families Christ's perfect sacrifice that atones for all sins. Many girls who are freed, and some fetish priests, become Christians, Pimpong said. More than 14 churches have been started through the ministry, and training classes have begun so girls can learn a trade.

'We cannot measure how you heal'

Chapter & Verse

Al Wolters
• Mary S. Hulst Antonides

"When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick." (Luke 9:1-2)

"Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective." (James 5:13-16)

Before I entered the ministry, I didn't know how much pain there is in people's lives. I didn't know the amount of weight that some people are asked to carry.I knew there would be divorces, deaths, funerals. But I didn't realize there would be so many broken hearts, struggles with addictions, suffering marriages, victims of abuse. I had no idea how many people in the pews put on masks as they dress for church, and for life.

As society becomes more open about personal struggles, as seeking therapy becomes more common, as everything from talk shows to CNN deal with mental, emotional, spiritual struggles, many churches are dealing with issues now that may have been hidden in generations before. Even so, many are reluctant to bring these issues up in church, fearing judgment, further condemnation, or, even, accountability.

Acknowledging our brokenness

In order to present our church as a safe environment where people bring can bring their whole selves, brokenness and all, our congregation holds regular healing services. Holding on to the promises of God given in the verses quoted above, we gather together for Scripture reading, prayer, songs and sacrament.

During the time of singing, teams of two elders each are available in the rear of the sanctuary. While the people sing, individuals are welcome to meet with an elder team, ask for prayer and have the elders pray for them. Requests are made for themselves, for friends, for family members and intercession is made for physical, emotional, spiritual healing. The service is always well-attended and well-received. Our goal is to have such a service three or four times each year.

Providing an environment in which people can share their needs has allowed us to acknowledge that there is pain and hurt in people's lives. They know that the elders will hold their request in confidence, and that if they request it, someone will follow up.

But I think the best blessing of a service like this is to have the freedom to bring everything about our lives to God in worship. We get so good at covering up everything weak, painful, vulnerable in our lives that if we aren't careful we can at that way in our relationship with God as well. To have a service of worship in which we all, as individuals and as a worshipping community, can give expression to our pain is a strong reminder that one of our God's primary works in this world – as demonstrated through the ministry of Jesus – is to bring healing.

Giving words to our pain

It is not easy to know how to speak of these things, how to give words to our pain. To help us in this, we appreciate the words of one particular song: *We Cannot Measure How You Heal*. This song comes out of the Iona Community in Scotland and can be found in the Gather hymnal, published by GIA. It is a prayer which helps us bring our entire selves to God – hurts, hopes, fears – to ask that God will make us whole.

We cannot measure how you heal or answer every suff'rer's prayer,
Yet we believe your grace responds where faith and doubt unite to care.
Your hands, though bloodied on the cross, survive to hold and heal and warn,
to carry all through death to life and cradle children yet unborn.

The pain that will not go away, the guilt that clings from things long past,
the fear of what the future holds, are present as if meant to last.
But present too is love which tends the hurt we never hoped to find,
the private agonies inside, the memories that haunt the mind.

So some have come who need your help and some have come to make amends,
as hands which shaped and saved the world are present in the touch of friends.
Lord, let your Spirit meet us here to mend the body, mind, and soul,
to disentangle peace from pain, and make your broken people whole.

(Text: John L. Bell (c) 1989, GIA Publications)

Mary Hulst Antonides is pastor of Eastern Avenue Christian Reformed Church, Grand Rapids, Mich.

For Domino Pizza founder, stewardship is 'supporting causes then dying broke'

DETROIT, Mich. (Religion Today) – The founder of Domino's Pizza plans to give away most of his $900 million fortune to Roman Catholic causes.

We've been thrown into a moral crisis by the breakdown of the family which is caused by "the lack of religion," Thomas Monaghan told *The Chronicle of Philanthropy*, recently. Giving money to social causes is a good thing, he says, "but I don't think they're as important as helping people to get to heaven." (Though Monaghan grew up in a devout Catholic home he credits his reading of C.S. Lewis's *Mere Christianity* in adulthood with the urge to take his faith seriously.)

Monaghan has pumped $250 million into his Ave Maria Foundation since selling all but seven per cent of his stake in Domino's Pizza last year for nearly $1 billion. He has committed $50 million to the Ave Maria School of Law (scheduled to open in the fall of 2000 in Grand Rapids, Mich.), to other Catholic schools, to a support organization for Catholic leaders and their families, to a Catholic legal defence centre, and to a weekly newspaper.

Monaghan's plan is to support Catholic causes for 20 years and then "die broke," he says.

DON'T FORGET THIS MONTH'S SPECIAL: new ***Christian Courier*** subscribers who sign up in November 1999 get a free copy of:
A Battle for Righteousness
by Prof. Dr. K.L. Popma, trans.by Jack Van Meggelen
What are you waiting for?
1-800-969-4838

Casting bread upon the waters

Intangible things

Heidi VanDerSlikke

I read somewhere last week that middle-aged people are less susceptible to short-term illnesses than other people are. This is presumably because, over the years, they have built up a healthy resistance to colds and flu. Finally: an advantage to being 40-something. But like all sweeping generalizations, this one proved not always true.

It started last Thursday night. On my way home from Youth Group my throat felt strange. We had played a rather raucous game with the young people, so I thought maybe I had strained my vocal chords. But the pain increased. It kept me from sleeping. By 2 a.m. I felt like my throat was on fire. Regardless of what I had read, I knew what was coming. I was getting sick – and just when I had to prepare for mid-term exams. (Did you ever notice that whenever we get sick there's something earth-shattering that needs doing?)

Anyway, space cadet that I was, I studied as best I could on Friday and Saturday. I spent Sunday on the couch with the heating pad and a set of borrowed NIV Bible tapes.

In trouble

Monday morning I dragged myself out of bed. I knew I was in trouble when my husband asked me which exam I had to write first thing. It took me about 15 seconds to respond, and then I said "psychiatry" instead of "psychology." It's a minor miracle that the mid-terms went as well as they did.

So last night I did the sensible thing and went to bed early. I fell asleep within my usual two-and-a-half minutes, but was awake a half hour later with a nagging cough. I tossed and turned and hacked. It made me think of when my son James was a little boy. Every time he got a cold it would settle in his chest and deprive us (and him) of sleep. Night after night he would wake up coughing and I would get up and take him downstairs. I'd give him a spoonful of honey, pour a glass of orange juice and head for the old rocking chair.

When he finished his juice I'd give him a cough candy, and we would rock back and forth. I'd stroke his little blonde head and eventually the coughing would subside. The little guy would fall asleep in my lap.

'Pay-back time'

While I was thinking how I wasn't always so happy to get up with him at the time, there was a tap at my bedroom door. James entered, orange juice in hand. "I couldn't find the honey," he grinned, plunking himself down on the bed. "Sit up and drink this. It's pay-back time."

"Thank you," I rasped. Now teenage boys consume most everything in large quantities and he had brought me about a litre of orange juice, it seemed. "Did you take some cough syrup?" he asked. "Yes, James."

"Drink your juice. It's just a coughing spell; it will pass. You should have stayed home today, you know. All this running around doesn't do you any good."

"Yes, James." I told him about my friend at Emmanuel who, when she feels a cold coming on, takes a double Neo-Citran and four Tylenol Cold Caplets. She says it makes her sleep like a log and scares the daylights out of the cold virus. We both laughed.

"Okay, drink your juice. Now, have you got a cough candy?" he said, heading for the door. I nodded, "Good. See if you can get some sleep."

As I watched him disappear down the stairs I thought, *"Pay-back time, eh? Lucky for you we don't have that old rocking chair anymore."*

Heidi VanDerSlikke lives in Harriston, Ont., and enjoys writing.

Come BANK with us.

Discover the difference

DUCA CREDIT UNION

Head Office and Main Branch
5290 Yonge Street, Willowdale, Ontario M2N 5P9
Phone: 416-223-8502 Fax: 416-223-2575
E-mail: duca.info@duca.com Internet: www.duca.com

Willowdale ~ Toronto ~ Rexdale ~ Etobicoke
Scarborough ~ Brampton ~ Orangeville
Richmond Hill ~ Newmarket ~ Oshawa ~ Bowmanville

Memorial tiles for shooting victims refused

LITTLETON, Colo. (EP) — Memorial tiles placed for two Columbine High School shooting victims were removed by school officials for violating "separation of church and state."

The families of murdered students were invited to design tiles to be placed in the school's hallways as a memorial to victims of April 20 massacre. The families of Kelly Fleming and Daniel Rohrbough included a Christian cross and the words "Jesus Christ is Lord." Officials declined to install the tiles because of their religious content.

The action appears to be without precedent since religious content is featured prominently on memorials on public land throughout the nation, including the Lincoln Memorial, Jefferson Memorial, and the Liberty Bell. The families are suing to overturn the decision by school officials.

Warner Brothers apologizes to Hindus

HOLLYWOOD, Calif. (EP) — Warner Brothers issued an apology to the Hindu community for unknowingly using sacred Hindu chanting music during an orgy scene in the film *Eyes Wide Shut*. The studio edited out the offending lyrics. "We just didn't know," pleaded studio spokeswoman Nancy Kirkpatrick.

The Family Research Council reports that 22 of the 26 fall releases from major studios use the name of Jesus Christ in a derisive manner; no apologies to the Christian community have been issued.

Church of England evangelicals demand own bishop

LONDON (Religion Today) – Evangelicals in the Church of England are demanding their own bishops, an action that threatens to split the church, *The Times* of London asserts.

"Reform," a group of 430 clergy and 1,000 laity, wants sweeping changes made in the established Anglican system of authority, allowing parishes the option of refusing the jurisdiction of bishops who hold theologically liberal views such as approving the ordination of homosexuals. The parishes then would come under conservative "flying bishops." Three such bishops are in place to minister to church members who reject female bishops.

"Many laity, in particular in our numerous evangelical churches, are scandalized by what is so often reported," says *First Report*, a document to be debated by the group next month.

"For many laity – the people who pay the bills – the present system and the results of it simply will not do." The document refers to bishops who support the homosexual lobby as "heretical."

Great truths about life from little children

- No matter how hard you try, you can't baptize cats.
- When your Mom is mad at your dad, don't let her brush your hair.
- If your sister hits you, don't hit her back. They always catch the second person.
- Never ask your 3-year-old brother to hold a tomato.
- You can't trust dogs to watch your food.
- Reading what people write on desks can teach you a lot.
- Don't sneeze when someone is cutting your hair.
- Puppies still have bad breath even after eating a Tic Tac.
- School lunches stick to the wall
- You can't hide a piece of broccoli in a glass of milk.
- The best place to be when you are sad is in Grandma's lap.

–Source unknown

23rd Psalm recitation underscores biblical illiteracy

FITZGERALD, Ga. (BP)—Baptist pastor Gene Wilder tries to offer words of hope at a grave side funeral service. But he reports that on a recent occasion, as a mourner rather than a pastor, he made what was for him a startling discovery. "I took the occasion to observe and learn, " says Wilder. "I listened carefully to the minister and watched the mourners' reaction to his well-chosen words, which concluded with asking those gathered to recite, by memory, the familiar words of the 23rd Psalm."

Wilder continues: "'The Lord is my shepherd, I shall not want....' One by one the mourners began to mouth the familiar words. "He maketh me to lie down in green pastures...." As I looked around, I noticed some of those gathered around the grave side were silent."

Wilder began to watch the crowd closely and "noticed a distinct pattern." He says, "People who were 50 years old or older were reciting the Psalm. Those who were 40 or younger were silent.

Then it dawned on me. The younger members of that congregation did not know the 23rd Psalm by heart. They could not recite 'the familiar words' because, for them, the words were unfamiliar."

Wilder says the experience was "another reminder of the pervasive biblical illiteracy characterizing" modern society. "Seemingly, the Bible is the book everybody has, but nobody knows." he observes.

Joshua or Jezebel?

A survey of graduating high school students was recently conducted to determine how much they knew about the Bible. In that survey, over 50 per cent of the students thought Sodom and Gomorrah were husband and wife. Sixty-six percent did not know who preached the Sermon on the Mount and 79 percent could not name one of the Old Testament prophets.

Even many churchgoers are quite biblically illiterate, Wilder has found. "I am increasingly careful about the terms I use in preaching," he say. "Twenty years ago, I could have used the name of Joshua in passing, but not so today. Regrettably, many of my hearers do not know the difference between Joshua and Jezebel."

Such general lack of knowledge of biblical revelation has serious consequences, Wilder says. "Only time will tell, but I don't like what I see," he asserts. "The evolution of a society without [such] knowledge scares me. In times past, 'holy words' have provided a foundation on which society's morals were built. If the foundation crumbles, what will fall next?" He adds, "Granted, you can't tell a book by its cover, but you won't know the book at all if its cover stays closed."

Mental illness: how much do we understand?

Getting Unstuck

Arlene Van Hove

He was shy, kind and soft-hearted. He had golden hair and a gentle soul. He was a whiz at language arts but had trouble with mathematics. They kept him back a year but gave him no help. He tried harder but suffered from migraines.

His mother was sick with tuberculosis for much of his young life. When she became better they found cancer in her body. She died when he was 15.

Soon World War II broke out. He lived in a small town close to the German border. At 16, terror and fear became part of the day. His father, already having lost a son in childhood, was fearful for this son's safety. Nazi patrols were looking for young men to work in their factories. At the sound of their boots father and son scrambled to their hiding places.

Then the bombing began. Hour after hour, night after night.

Finally, the war was over. He was 22. A wonderful age to appreciate the wonders and freedom of warm spring days. But it was too late. The war outside gave way to the war within.

Cultural paradoxes

The story of the boy with the golden hair began a long time ago. Decades have past since then. Yet many of us continue to be poorly informed about mental illness. Consequently, we do not know how to adequately support those struggling with this complex disease.

Our "new age" culture has its own paradoxes. Our sophisticated technology allows us to study the complexities of the brain as never before. We marvel at its potential, intricacies and vulnerabilities. Yet our lack of knowledge of the difference between mental illness and emotional distress readily short circuits the need for ongoing support. And so, the mentally ill are often left to struggle on their own.

Mental illness and the brain

The reality is that mental illness begins in the brain. The brain gets sick just like any other organ in the body. Furthermore, the brain is easily traumatized at a young age through insecure attachments, abandonment, losses and other abuses. These stresses upset the chemical applecart in the brain causing too few or too many of certain chemicals needed for proper functioning. The result is a disorder in thinking, moods and behavior.

Some of us are born with a predisposition towards mental illness. Consequently, when enough variables come together at a specific time, the stage is set and illness becomes our companion.

Psychiatric disorders do not reflect a character defect or a spiritual or moral weakness. Often, people who suffer from a mental illness can be extraordinarily gifted.

The best gift

The good news is that mental illness is treatable. With effective medications, psychotherapy and healthy social support mental health sufferers can learn to cope, manage and heal. To them psychiatric drugs can be as helpful to managing mental illness as insulin is to managing diabetes.

Unfortunately, when we are physically ill or are recuperating from broken bones we experience far more consistent support than when we suffer from psychiatric disorders. Pneumonia, high blood pressure and even cancer is easier to understand than ongoing schizophrenia, bipolar disorders or major depressions.

The best gift we can give those suffering from mental illness is non-judgmental prayer, care and support. They need to be part of every day family and community activities, even though they may not always be able to participate.

Some will be healed. Others will always feel their scars. Acceptance of one's emotional fragility is an important part of the healing process. Being content with one's "thorn in the side" is another. This can happen more easily, however, if there is adequate support. God does not desert his suffering children, and neither should we.

Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

Did you know?

(NC)—Canada has the largest exposed area of ancient Precambrian Shield rocks in the world. The long-term geological stability of this region makes our country an ideal laboratory for research in deep Earth science. For more information on the achievements of Canada's earth scientists, visit the NSERC Web site at *www.nserc.ca*.

- News Canada

Van Till promotes a 'robust' creation

Robert VanderVennen

GUELPH, Ont. — For over 100 years the creation/evolution debate has pitted creationists and evolutionists against each other in an argument that hasn't changed much.

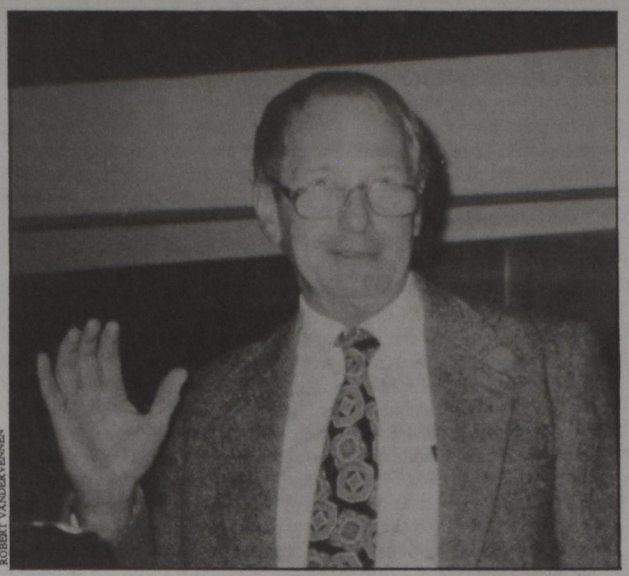
In recent years, Christians have added a new dimension by pointing out that recent research shows that even simple organisms are so complex and have so much scientific information within them that they could not possibly have evolved by natural forces.

'Episodic' creation

Recently Howard Van Till, now retired from teaching astronomy at Calvin College in Grand Rapids, Michigan, has added an important argument for creation by looking more deeply at the kinds of issues debated.

Van Till spoke at the annual meeting of the Canadian Scientific and Christian Affiliation held recently at the University of Guelph, Guelph, Ontario.

Traditionally Christians have said that the Bible teaches "episodic" creation, that at certain times God engaged in acts of creation, so that creation is discontinuous. Christians generally agree, said Van Till, that God as Creator gave being to the universe, and that he sustains it at every moment.



ROBERT VANDERVENNEN

Howard Van Till

Evolutionists have argued that the origin of all things is fundamentally continuous, that the universe itself possesses all the attributes it needs. They say that the universe is "robust" enough within itself to generate all the different forms we see today. If there are no gaps in our knowledge of the connectedness of all things, and how they are constructed, what is the need for a God?

Maybe Christians need to take a fresh look at how "robust" the created world actually is, said Van Till. Consider whether God is capable of creating a universe so richly gifted that by his continuously upholding hand it opens up in fresh ways.

Great expectations

Our understanding of whether God is alive and active today will not be discovered from the conclusions of scientific experiment and observation. We Christians understand that every created thing is capable of expressing of God's creativity and generosity.

God created the world with great potentiality. Creation has great robustness, rich intentionality. We should have high expectations of created things, said Van Till.

A problem many Christians have with this line of thinking is that, according to Scripture, God at times intervenes with the natural order of the universe. But if God intervenes, some assume he is absent when he is not intervening. Most Christians believe that extraordinary divine action is not needed every day.

No deistic God

But Van Till is uncomfortable with the idea of episodic creation. He wants no part of a sometimes-absent, deistic God. What every created thing is capable of doing we see as an expression of God's creativity and generosity, said Van Till. All created things have a "fullness of being," and we should have high expectations of created things. God created things with great potentiality, with rich intentionality, he said.

The meeting was chaired by Dr. Robert Mann, professor of physics at the University of Waterloo, who chairs the Executive Council of the Affiliation.

Mann told the 90 people assembled that, founded in 1973, the Affiliation exists to educate people about science and the Christian faith, to witness to what Jesus has done, and to encourage research to develop new insights.

Campus Crusade website aims to grab attention of youth

Alan Doerksen

VANCOUVER, B.C. – The death of Jason Lang in Taber, Alberta, last April was the catalyst for Campus Crusade for Christ Canada to set up a website focused on youth, called "I Am Next," which became accessible on the Internet Sept. 27 (see: **www.iamnext.com**).

The tragic shooting of Lang was "a wake-up call" which led to the creation of the website, explains its co-creator and publisher, a Campus Crusade worker who asked not to be named because he does not want to draw attention away from his agency and to himself.

In the wake of the tragedies in Littleton, Colorado, and Taber, the website has been set up to engage the world's youth and present them with Christian values.

Marvin Kehler, Campus Crusade's Canadian president, explained in a recent newsletter, "Campus Crusade is partnering with Dale Lang [father of Jason] to set up several key speaking engagements and to produce a cutting-edge, highly interactive website that will reach out to young people in Canada and around the world and direct them to Jesus. The website ... will focus on the issues teens are thinking about.... The site will address their needs and interests, offer advice, and invite them to give their opinions and views."

According to Kehler, "Each aspect of the site will approach 'hot' issues from a Christian perspective and will clearly, yet sensitively, lead visiting teens to the gospel....

"Young people will keep coming to Christ as they consider Jason's death and the other issues youth are dealing with – divorce, sex, broken relationships, abuse and more. It will happen through a source that more than 600,000 Canadian youth per week are turning to for information and discussion: the Internet."

Impact continues

Jason Lang's story was listed as "Today's Feature" on the website on October 26. The story, credited to "Todd C.", gives a personal account of Lang's life, with an obvious Christian tie-in: "Jason was always going places. The place he's gone to now is a better one. One you and I might see someday. We invite you to work your way through the story of a 17-year-old all-Canadian boy whose life was a celebration of living and whose death continues to shape Canada and our generation."

Campus Crusade describes the website's vision as: "engaging the world's youth (12 to 17 years of age) by providing the best interactive community on the Internet, where they will be saturated with Christian values presented through popular culture and motivated to become Christians."

Meeting non-Christians

The main goal of the website is: "meeting the typical non-Christian, non-churched 12-to-17-year-old where they are, such that they perceive iamnext.com as a community of peers. A good place for them to come often, get credible information on the issues, and interests relative to their life, and be exposed to the gospel and real hope through the life stories and experiences of their peers."

According to Campus Crusade, Canada has 2,439,000 teens in I Am Next's target age range, and 24 per cent of these youth access the Internet weekly.

The site has lots of room for visitor interaction, with icons for chatting, opinion and discussion.

The home page features sharp graphics, and connections to five main topics: Real Life, Life Style, Spirituality, Entertainment, and Fashion & Beauty.

Each section features short, pithy descriptions designed to attract young people. The Real Life section begins: "So much of what you see and hear is fake. Tiring. Sick of spin? Sick of Plastic? Sick of perfect? This is grit, real, moving, life."

The Spirituality section starts this way: "Your portal to a spiritual beginning. Not interested? Check this out ... you won't be disappointed!" The page features a "Spiritual I.Q." which asks, "How spiritually in-tune are you?"

The website's Life Style page deals with subjects such as how to measure success, and which colleges and university students should consider going to after high school.

Get past the surface

The Fashion & Beauty page lists different fashion products and looks, but emphasizes, "Beauty is often only skin deep. Get deeper ... iamnext.com style."

On the Entertainment page, visitors are told, "The entertainment machine churns through projects, dollars and viewers with a relentless hunger. Take control of what you eat with insider news and views from the world of showbiz."

Modern, snappy language is emphasized on the site, including some expressions which some Christians would consider vulgar.

I Am Next's publisher works with a team of Campus Crusade staffers and committed volunteers to keep the website up to date. Young people who visit the site are welcomed to contribute stories or movie reviews.

"Our hope is [that] the site appears to be youth owned and operated and that we as the leadership are just the stimulus to keep it going, keep it positive, and handle the technical apparatus," states Campus Crusade in a press release.

The publisher explains that Campus Crusade is promoting the website in a low-key way. "We're relying on word of mouth" advertising among young people, he suggests, rather than having adults tell them to check out the site. He refers to the site as a "virtual community" rather than a website.

So far, the site has had 415,000 "hits," or about 9,000 a day. That translates to about 180 visits a day to the website.

The hidden world up your nose

Harry der Nederlanden

The nose is a wonderfully complex organism, and does considerably more than hold up our glasses or produce gelatinous excretions so attractive to young kids. It is home-base for one of our five senses: the sense of smell. It is only in the last couple of decades that scientists have begun to understand how the nose detects different smells. The latest breakthrough occurred as recently as last year.

The sensors or receptors in our noses probably do play a larger role in our lives than we've been aware of.

Recent studies of the human gene store, which is thought to consist of 500,000 to 100,000 genes, shows that about 1,000 of them are dedicated to making our smell sensors. That's a large percentage of our gene pool devoted what we've assumed is probably our least important sense. However, we can discern only about 200 different flavors with our taste buds, while we can detect up to 2,000 odors.

At least some of us can. I can only detect "Pew!" and "Aah!" My wife's nose is much more sensitive, and she sniffs at nearly everything. She claims she has inherited this gift from her mother's side of the family. All the women there are "sniffers."

The area in the human nose that registers smell is relatively small, compared to animals. In cats that area is five times larger than ours is, and in dogs the smell cells are 100 times larger. Smell, of course, plays a much more important role in the lives of animals: it not only allows them to find their food, but also to recognize their mates and their enemies, and it enables them to signal to one another, sometimes across large distances. Those scientists who are committed to evolutionary theory have been especially eager to identify similar mechanisms in humans, without a great deal of success.

More than we imagined

The sensors or receptors in our noses probably do play a larger role in our lives than we've been aware of. The part of our nervous system that deals with smell is closely associated with the system that regulates our emotional "tone" or sense of well-being. Stimulating our sense of smell, for example, can help to stave off epileptic seizures in those prone to them.

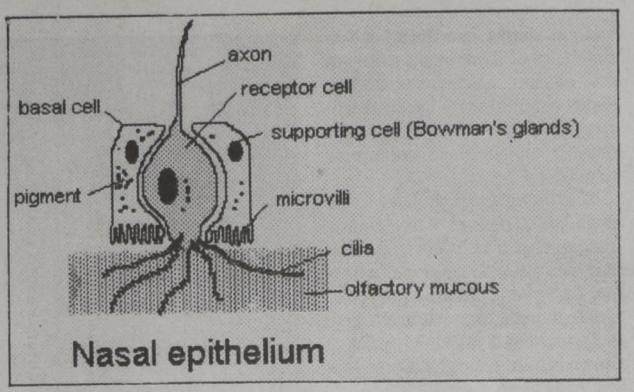
In a recent experiment, a group of women were given a good sniff of underarm odor from other women who were just beginning to ovulate. The whiff speeded up the menstrual cycle in 68 per cent of the sniffing women by as much as 14 days.

The study didn't say what smelling the underarms of women did to the males of the species. The effect, it is thought, is not really due to the odor as such but to pheremones, the same stuff that cats and dogs spread around to mark their territory. So the evolutionists may be sniffing up the right trail.

'I don't do lemon'?

The membrane in your nose that collects the odor-bits of chemical from the air contains about 50 million sensors called receptor cells. These are hairy little critters that remind me of the tentacled sea anemones that grow on coral reefs and that live by filtering plankton from the sea. Each receptor cell has from two to eight of these hairy tentacles or cilia to catch the smell particles that waft up your nose. The receptors process the data passed on from the cilia and send it to the olfactory bulb, one in each nostril, and thence to the brain.

Each smell-bit is contacted by a large number of these hairy sensors, for they are highly specialized. There is apparently a rigid division of labor among receptor cells. It's not that some say, "Sorry, I don't do lemon!" It's more like: "The only thing I do is lemon." So they are exceedingly choosy.



The membrane in your nose that collects the odor-bits of chemical from the air contains about 50 million sensors called receptor cells (see top centre of above diagram).

Does this mean that there are as many kind of receptor cells as there are smells? There are actually several different theories about how this works, and I don't understand them all, so I won't even try to explain them. One theory is that the receptors work like color. There are several primary odors just as there are primary colors, and the 2,000 odors that we're able to distinguish are combinations of these, just like green is a combination of red and blue.

So lemon is probably a combination of several basic odors. However, this is all still at the level of theory. Other theories suggest that the sensors act like a spectroscope, so that the sensors actually register minuscule vibrations from the odor-bits, or that they record the size and shape of these bits, to put it rather crudely.

No lessons needed

Reading about the complex processes that occur just to enable me to sniff the fragrance of a flower makes me grateful for one thing: that I don't have to learn how to do it and think about every step in the process. It's even more complicated than computers, so it would take me a full day's work just to process one whiff of fragrance. More than likely, the whole system would crash before I got that far and I'd have to start all over.

FROM COAST TO COAST

English Radio:

Back to God Hour

BRITISH COLUMBIA

Duncan - CKAY	10:00 am	1500	Fort Frances - CFOB	9:30 am	640
Burns Lake - CFLO	9:15 am	1400	Guelph - CJOY	8:30 am	1460
Osoyoos - CJOR	8:00 am	1490	Hamilton - CHAM	7:30 am	820
Penticton - CKOR	8:00 am	800	Kapuskasing - CKAP	7:00 am	580
Port Alberni - CJAV	7:00 pm	1240	Kingston - WBDR	7:30 am	102.7
Prince George - CIRX	7:00 am	94.3	London - CKSL	7:00 am	1410
Princeton - CHOR	8:00 am	1400	Newmarket - CKDX	9:30 am	88.5
Smithers - CFBV	9:15 am	1230	Oshawa - CKDO	8:00 am	1350
Summerland - CHOR	8:00 am	1450	Owen Sound -CFOS	10:30 am	560
Vernon - CJIB	9:30 pm	940	Pembroke - CHVR	10:00 am	96.7
			Sarnia - CHOK	7:30 am	1070
QUEBEC			Stratford - CJCS	8:30 am	1240
Montreal - CIQC	7:30 am	600	Windsor - CKLW	7:30 am	800
			Wingham - CKNX	10:30 am	920
ALBERTA					
Brooks - CIBQ	8:00 am	1340	**NEW BRUNSWICK**		
Ft. McMurray-CJOK	8:30 am	1230	Saint John - CHSJ	9:00 am	94.1
High River - CHRB	6:30 pm	1140			
Edmonton - CKER	11:00 pm	101.9	**PRINCE EDWARD ISLAND**		
Westlock - CFOK	7:30 am	1370	Charlottetown - CFCY	7:00 am	630
SASKATCHEWAN			**NOVA SCOTIA**		
Estevan - CJSL	8:00 am	1280	Digby - CKDY	6:00 am	1420
Weyburn - CFSL	8:00 am	1190	Halifax - CFDR	8:30 am	780
			Kentville - CKEN	8:30 am	1490
MANITOBA			Middleton - CKAD	8:30 am	1350
Altona - CFAM	9:30 am	950	NewGlasgow -CKEC	7:30 am	1320
Steinbach - CHSM	8:00 am	1250	Weymouth - CKDY	8:30 am	103.1
Winnipeg - CKJS	9:15 am	810	Sydney - CJCB	8:00 am	1270
ONTARIO					
Atikokan - CHAK	9:30 am	1240			
Chatham - CFCO	6:30 am	630			

Television:

Primary Focus

ALBERTA

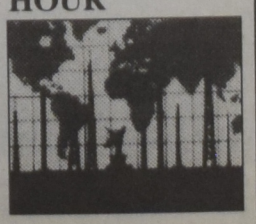
Lethbridge - CJIL
. . . . . Thursday - 9:00 pm
. . . Saturday - 12:00 noon

ONTARIO - CTS
. . . . . Tuesday - 10:00 am

Check your local listings for cable outlets airing *Primary Focus.*

Saturdays:
PACIFIC -- BC . . . . 7 pm
MOUNTAIN -- AB . 8 pm
CENTRAL -- SK. & MB . . . . . 9 pm
EASTERN -- ON & PQ . . . . . 10 pm
ATLANTIC -- NFLD, NB, NS, & PEI . . . 11 pm

THE BACK TO GOD HOUR



3475 Mainway
PO Box 5070 Station LCD1
Burlington, ON L7R 3Y8

Amsterdam

KLM Special
Car rental from
163.00/week
$648
Departure: Nov. 1 - Dec. 16 and Jan. 3 - Feb 24

Valentine - Insignia Travel
10 Kingsbridge Garden Circle
Mississauga ON L5R 3K6
905-890-5333 or 1-800-268-6144
London 519-472-2700 or 1-800-265-1141
St. Catharines 905-935-9103

The sweet smell of success

Jay Reay

Smells are highly evocative. When I mow the lawn on a hot day, I am instantly back on the cricket fields of my youthful summers 35 years ago. The comforting smell of a freshly ironed cotton shirt takes me to childhood Sunday afternoons, packing for another week at school. One sniff of sea air on a day trip to the coast and I am again on board a Navy frigate cruising the Hebridean islands off western Scotland. I lift an old book off my shelves, disturbing the scented dust of ages, and I am amongst the donnish bookstacks of the Bodleian Library.

The effect of even the slightest encounter with a fragrance can be startling. And often we are not even aware this is happening.

We human beings rely on the sense of smell less than our other senses, and much less than other creatures do. Even fish use scent for hunting and for direction finding; sharks can detect a few molecules of fresh blood a mile or two distant. Yet even for us, smells of all kinds — scents, aromas, perfumes — are strong stimulants to memory and subliminal association.

Marketing professionals know all about the powers of association from smells. So it is not surprising that they try to engage our olfactory sense in promoting products. Smell, though, like taste and touch, is a sense that is difficult to engage from a distance, as advertisers usually have to do.

Sight and sound can be harnessed very effectively by the print and broadcast media used in advertising and promotion. Touch can be used too – in drapery stores and clothes shops for example where we are invited to "feel the quality." Even taste can be engaged with tasting sessions in malls and supermarkets. But evocative fragrances and aromas are difficult to capture and communicate.

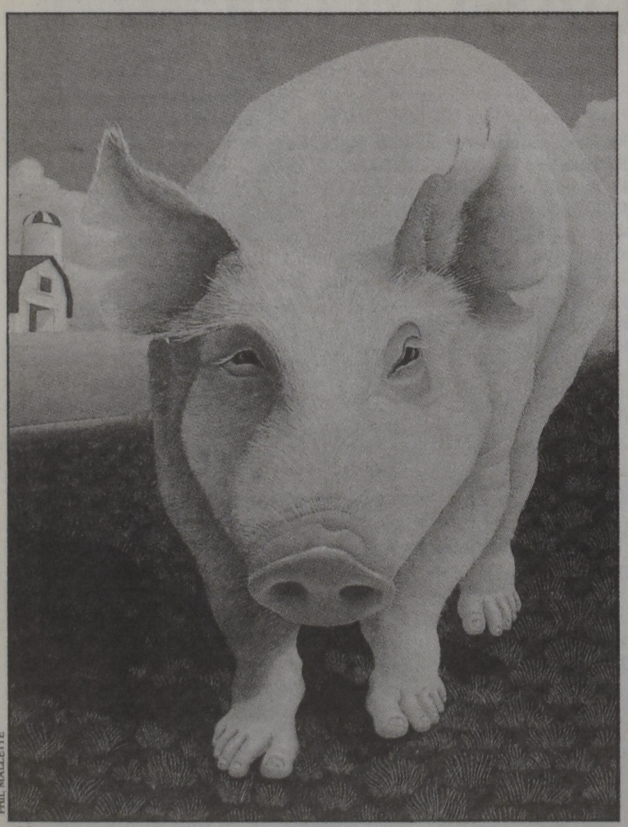
COMSTOCK

The next time you find yourself looking with heightened admiration at your dinner companion over the Provencal sliced potatoes and artichoke hearts embellished with shaved white truffles, you'll know it's your Jacobson's Organ at work. Be careful how you introduce the subject into your conversation, though.

Evanescent but potent

Smell is often evanescent, insubstantial, but potent. It can touch us and slip away before we understand what we have experienced; yet, our consciousness is instantly switched on by it. The effect of even the slightest encounter with a fragrance can be startling. And often we are not even aware this is happening.

There is a part of our bodies which is so small it was only discovered and named in the last century. Jacobson's Organ is a pair of minute canals and pouches inside the nose. The canals are just behind the frontal ridge of the septum, the cartilage dividing the nostrils, at the point where it joins the face. This organ is relatively large and obviously functional in animals with a highly developed sense of smell, such as horses, cats and dogs, but it is apparently useless in homo sapiens.



PHIL MALLETTE

Pheromones occur in active male wild boars, and also in truffles, which wild pigs eat for free in the fall, and which trained dogs unearth for Italian and French truffle hunters.

Unique among sense organs

Although our olfactory nerve and its related elements (the postage-stamp sized organ further up the nose which governs our sense of smell), is unique amongst human sense organs in not being connected to our highly developed neo-cortex, it is thought that Jacobson's Organ might connect with the part of our brain which deals with memory.

Some biologists and behavioral scientists think it may even be the vestigial organ of our "sixth sense," which was once used to detect the pheromones, which still powerfully affect us humans today, although we are not usually conscious of it.

Designers of perfumes use the effect of pheromones in musk to stir physical attraction in males towards women who dab it on exposed warm parts of their bodies, such as the wrist or behind the ear. Musk is a natural substance which some animals secrete to attract mates. All animals, and human beings, secrete similar substances, and are very sensitive to it without being aware of it.

Pheromones from the human adult male's armpit, for example, excite attraction in adult females. The same hormones occur in the breath of sexually active male wild boars, and also in truffles, those fabulously expensive forest fungi which wild pigs eat for free in the fall, and which trained dogs unearth for Italian and French truffle hunters.

The next time you find yourself looking with heightened admiration at your dinner companion over the Provencal sliced potatoes and artichoke hearts embellished with shaved white truffles, you'll know it's your Jacobson's Organ at work. Be careful how you introduce the subject into your conversation, though. This subliminal response is totally outside your control and it can be disconcerting, but it can also be fun — and useful to business.

Subliminal messages

Subliminal advertising is effective. A single frame picture of food spliced into non-commercial film at a movie theatre makes us feel hungry and want to buy candy and popcorn. The technique was used on a very limited scale in the 1950s, but research into its effects led to the practice being made illegal.

Companies appealing to our sense of smell is very effective, but it is difficult to do. Scratch-and-sniff sachets of perfume in up-market magazines are a good way to bring the product to the nose, but that tactic takes the advertising budget of a modern-day Croesus. There have been trials of "smellevision" in recent years, but it remains a science fiction writer's idea. Perhaps just as well.

But enter a large chain supermarket and the smell of freshly baked bread will raise saliva in your mouth. The aroma from the bakery stand, carefully sited by the entrance, is appetizing. It makes us feel hungry (and you know how big the shopping basket gets when we shop before we eat) and unconsciously associates the store with the family kitchen of childhood.

Real estate agents advise their clients to brew a pot of good coffee when potential buyers are about to view the house. The smell is wholesome, and visitors feel at home in the house.

Department stores place perfume franchises close to the main entrance. The desirable scents of Chanel and L'Oreal waft out the door, enticing women to enter and to buy.

Perhaps auto parts shops should pump aerosol gasoline and hot rub-

ber outside their doors to attract men with the smells of the Indy 500.

Food smells and memories

Food smells are particularly powerful. Chopping up pungent, peppery basil leaves for a hot casserole in a British winter transports me to a balmy evening on the Mediterranean island of Malta. Crushing fresh rosemary leaves for a leg of lamb will cause me to pause and relive a few steps of a walk I took in the hot, high hills of central Spain.

To help him get into the role of an old Jewish stand-up comedian, Billy Crystal had one set of his film *The Saturday Man* painted with chicken fat, onions, and garlic to bring back the boyhood smells of his grandfather's apartment in New York

A scent of cinnamon sprinkled on coffee latté at the rail station stall instantly reminds me of mulled wine, sipped by the fire while wrapping presents after the children have gone to bed on Christmas Eve. The smell of a good whiskey, redolent of peat, takes me to the west of Ireland on a blustery wet evening, pungent chimney smoke swirling down the rainswept streets of Kenmare.

Food smells are particularly powerful in bringing back vivid memories.

Sell the sizzle

There's a well known saying in advertising circles: "Sell the sizzle not the sausage." We buy because we are attracted by what a product will "do for us," not by what it intrinsically is. Much promotion is designed around this concept.

The Anglo-Dutch consumer products group Unilever has a division whose function is to design aromas for its brands. After a series of MBA course seminars I gave to executives of this division some years ago, I was invited to see them at work in space-age (and highly secretive) laboratories, reinventing the authentic smell of beeswax, fresh air and meat pies like Mother used to make. Their research included testing different compounds on volunteer consumers to find which stimulate the required subliminal response.

The smell of freshly laundered cotton may not be high on your agenda of essentials, but consumers in the developed world spend millions of dollars on liquids and powders which chemically recreate just that fresh fragrance in our washing machines and clothes dryers, as if the real thing weren't enough.

Television commercials being aired now in Britain for air fresheners are designed around this reaction to evocative scents. They encourage us to buy Johnson's Glade by associating images of desirable locations with the home. You can turn your living room into a field of flowers; your study into woodland glade, perfect for contemplation and quiet work; your bathroom a bracing seashore, fresh and clean. Their clever commercials make us want to take a deep breath and smell the image. But of course, we have to buy the can first.

Selling sun, sea, scent

Some years ago the ad agency I then owned had a client whose family travel agency was suffering against the keener pricing and bigger budgets of its national competitors. They were trying to sell vacations on a better ticketing service, and it wasn't working. Our advice was to sell on an abstract idea: sun, sea, sand, the allure of warm, romantic nights, the excitement of discovering new sensations in a new place. It's what people want from their annual vacation away from work and winter.

On a tight budget we couldn't put the enticing scents of the Caribbean into the magazines in which we advertised, or the heady aromas of Singapore's street markets, but we could use pictures and words to trigger images in the reader's mind. Our headline theme enticed the prospect to enjoy the real sensation – "Taste that sea air," "Hear the buzz of the market," "Feel the heat of sun on your skin" – creating a desire which they could only fulfil if they bought the holiday.

The campaign exceeded its targets, and the most effective ads were those which showed exotic food over copy appealing to the sense of smell. "Crispy duck on the streets of Singapore – take a big sniff"; "Dolmades on the beach at Paphos – scent the vine leaves, smell the sea"; "Retsina in Rhodes – get a nose for it."

Manipulation–good and bad

This campaign confirmed my experience that promotion works best subconsciously, engaging the senses, not the intellect, and creating subliminal desire. It was manipulation of course, and it worked.

Now, there is nothing wrong, in my view, with manipulation in advertising, within limits. Tempting people to buy a vacation in a beautiful part of the world they may not have been to before is fine. Persuading them to try new tastes in food by appealing to subconscious preferences is valid. Selling floor polish or air freshener by jogging subliminal memories of happy childhood is perfectly acceptable.

Promotion of this kind for such purposes is, in a real sense, part of the entertainment industry. We enjoy the "messages" from commercial sponsors as much as the programs they interrupt, if not more so in some cases.

The problem with manipulative marketing arises when it persuades people to want what they don't need, which was touched on in my article on gluttony some weeks ago, or to buy shoddy goods instead of good quality; or to put themselves at risk from the danger of running hefty credit lines just to buy this season's car or a bigger house.

I am in favor of manipulation (indeed, I've deliberately employed it) when it entertains and doesn't persuade people to risk life, limb or bank balance. But it is unethical when it manipulates young people to desire meretricious fashion objects.

Being led by the nose

The clothing industry, discussed in a recent issue, lives to a great extent upon creating false wants. In some cases these have gone beyond just a harmless desire; they become a social need for some children, who literally risk physical attack by their peers if they are not wearing the current icon running shoes. The industry is cynical in its manipulation of young people by using editorial and product placing to create a social demand for their vastly over-priced products. No one but the shareholders benefit.

We are constantly being subjected to manipulation by advertising, much of it hidden. Used in the right way, it's fun. Appetizing aromas in stores to sell food are pleasant and harmless. A scratch-and-sniff sachet of perfume in a magazine is acceptable and effective, although not everyone is seduced by the heady combination of Estee Lauder and printing ink.

Advertisers well know that, whilst we may not be able to make a horse drink once we've led it to water, they can make us buy if they lead us by the nose.

Jay Reay lives near Oxford, England, and formerly owned an ad agency.

nelson insurance brokers limited
PERSONAL, COMMERCIAL & BUSINESS INSURANCE SERVICES
Your Insurance Broker Understands
Ralph Toering • John Van Wijngaarden • Martha Bunker
305 Plains Road East, Burlington, ON L7T 2C7
Tel. (905) 631-9090 * Fax (905) 631-9099 * Toll Free 1-888-345-9090

What does the nose know?

The nose knows

BETTMAN ARCHIVE

Ivan Petrovich Pavlov (centre), with his staff and his favorite animal.

Heidi VanDerSlikke

Most people have heard of scientist Ivan Pavlov and his drooling dogs. But did you know that principles learned from Pavlov's experiments can explain why you associate certain smells with particular people, places or events?

Much like Christopher Columbus, this Russian physiologist's discoveries were not what he had set out to find. Pavlov and his colleagues were actually studying the digestive system. The dogs he repeatedly worked with would automatically begin drooling, not just at the sight or taste of food, but eventually at anything remotely connected with food. Much to Pavlov's chagrin, the dogs would salivate uncontrollably at the sight of their food dishes, the presence of the person who normally fed them, or even the sound of that person approaching the kennel.

Drooling in anticipation

But then Pavlov realized that he was observing important clues to the process of learning. Association is tantamount to learning, and the dogs were obviously able to relate the food to the events that preceded its arrival. In time Pavlov found that he could cause the dogs to drool in anticipation, at the mere sound of a buzzer or bell, at the sight of a light, or a touch on the leg, even when there was no food in view. This process became known as classical conditioning, and the fact is it happens to us on a regular basis, often without our awareness.

It is this type of learning that explains why the smell of bleach reminds me of my mother. You see my mother was a "working mom" throughout my childhood, but Tuesday was her day off. She did laundry each and every Tuesday morning. When I arrived home for lunch, the first thing I would smell in the back room was bleach from the wash, but I knew I would also find my mother in the kitchen.

Likewise, the smell of Old Spice aftershave brings to mind my dad. It was what I gave him for Christmas every year, and he always obliged me by wearing it. When I smell anything with a lilac scent I remember my grade two teacher. She always wore lilac talcum powder. By the way, when I smell white glue, I can still hear her voice in my head : "Don't eat the paste. It's not food. If you're that hungry pack a bigger lunch!" Teachers, do you realize the impact you have on a child?

But not all memories are happy, and not all smells are pleasant. When the odour of skunk wafts in on the breeze, I think of my dog. He has twice been far too friendly with the little black and white creatures. Evidently some dogs don't learn so well. He hasn't managed to associate their smell with a couple of weeks of ostracism and several nasty baths.

And I wonder why I have an aversion to the smell of Pinesol cleaner. Could it be some early childhood trauma involving a cleaning lady? I doubt it.

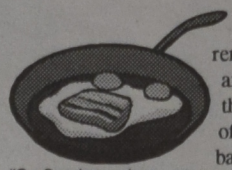
There are also some serious memories associated with smells. The smell of a hospital takes me back to the day my dad died. The smell of the dentist's office makes my hands clench, just like they do when I sit in "the chair." There are even stories of cancer patients who become nauseated simply by the smell of the waiting room as they anticipate chemotherapy.

Apologist and author Ravi Zacharias said that you know you're getting old when everything you hear reminds you of another story. I suppose the same could be said for everything we smell. At any rate, it makes a person think, doesn't it? Did you ever suspect how truly important it is to stop and smell the roses along the way?

Knowses relly due no

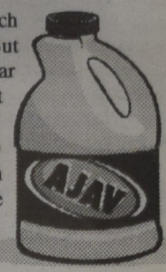
Diane Klein

Thanks to 29 students at Calvin Memorial Christian School here in St. Catharines, we have some experiential verification of our theory that the nose really knows. As part of the preparation for this issue, we asked students in Grade 5 to tell us what they think of when they smell certain things. Here's what we discovered about the smell of:



"On Sunday we have eggs and bacon for breakfast"

Bacon. Most boys and girls were reminded of happy breakfast occasions together with their extended family. But one girl remembered falling down stairs (and then had some bacon right after that), while a boy recalled an occasion when the dog ate all the bacon. And how about this unnerving one? "It makes me think of when I went out West and our van broke down because we had bacon and eggs for breakfast."



"I got my soccer cloths rily dirty."

Bleach. Most students associated bleach with cleaning out stains from clothing. But here's my favorite variation: "Bleach reminds me of my all-star soccer team because our goalie, Simon, bleached his hair and it smelt but we had a good year."

Bread. "Bread reminds me of when my mom and I would go grocery shopping and the fresh smell of bread when my mom would put them in a bag," sums up many of the feelings about the smell of bread – such a comfortable smell. I was struck by one boy's unusual response, though. "Bread reminds me of the Lord's Supper," he began, and I smiled as I read it. But he continued: "And when I get angry because I can't have any."

"A few times my mom *tried* to make bread..."

Cabbage. Well, one "YUK!" in capital letters expressed the general feeling.

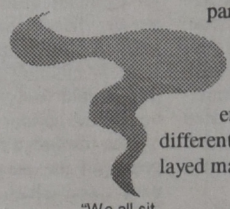
Cinnamon. I have to assume there is some great bread making going on in this community. A number of students cited memorable occasions on which they made cinnamon rolls with their mom or grandmother. (Would you please invite *me* next time?)

Crayons. This one was the biggest surprise for me. I expected to read about childhood memories of coloring, but instead many Grade 5 students are obviously helping smaller children in the nursery and in Sunday school learn how to color. This is what many of them think of when they recall the smell of crayons. Great!

"I had fun helping"

Gasoline. "...Makes me think of my Opa when he was little he used to put gasoline on his handkerchief and smell it because he loved the smell of it," wrote one student. A more common reaction was to remember an accident or car breakdown.

Leather. "Reminds me of the expensive shoe store that we go to," wrote a male student. Aha! (Note to parents of participants: all questionnaires were anonymous, so your secret is safe.) Here's my favorite: "Leather reminds me of the time in soccer when I scored my first goal."



"We all sit in a big circle"

Marigolds. I enjoyed reading the positive gardening experiences enjoyed by these students. Here's one, however, that's quite different: "Marigolds remind me of when my grandpa died, and we all layed marigolds on his coffin."

Smoke. Lots of nice remembrances of camping, singing around the campfire, "and when it was dark outside we would look at the stars," said one. Other students cited memories of kitchen fires, house fires and bad dreams. "Relly scarry" apparently.

Our favorites from the more mature "Wanted: Noses of All Ages" survey:

Bacon. "Morning sickness when pregnant." "Wonderful reminders of summer camping and cottaging."

Bleach. "The never-ending quest for perfect cleanliness." "The diaper pail."

Bread. "I was born in a bakery and every morning the delicious smell of baking bread would waft up to my bedroom!"

Cabbage. "War. We got cabbage soup. Yuk! *Slootwater*." "Someone open a window!" "Cabbage rolls. I love them."

Cinnamon. "Sticks in the *gezondheid's brei* that my Mom cooked for my birthday."

Crayons. "A fresh pack! One of my favorite childhood memories." "Staying in the lines."

Gasoline. "Childhood road trips. I got sick." "My first attempt to drive a tractor."

Leather. "My boy friend's (now my husband) leather jacket." "Class!"

Marigolds. "Franeker was 750 years old in 1950, marigolds in flower boxes everywhere." "My grandmother's garden."

Smoke. "My father smoking cigars when I was growing up." "Camping! The highlight of childhood and adult summers."

What does the nose know?

The fragrance of holiness: A personal story

Betty Schelhaas

I detect it already, even before we enter the main door where many people have entered ahead of us. As we proceed through the hall, there is no doubt: many of my sisters and brothers in the Lord have gotten themselves ready for worship, and for the final touch applied perfume, aftershave and strong deodorants, which combined, hang as a heavy cloud in the hall and the sanctuary. My stomach tightens.

I proceed with my husband to a front pew close to an open window where, experience has taught me, it is the best place for me to sit. At least nobody will be sitting in front of me. As the empty benches behind us slowly fill up, I just hope nothing strong smelling will be coming close. And I feel guilty for thinking that way. I know very well it is my problem and not my fellow worshipper's.

My headache is there already It's like a tight band around my forehead. My regular allergies are not as big a problem. I can manage them fairly well with over-the-counter antihistamines. But this sensitivity to irritants such as smoke, paint fumes, and the intense fragrance of cut flowers, perfumes, soaps or hair sprays can, according to the allergist I consulted, only be managed by avoidance.

At my relatives' and friends' homes I feel free enough to move flowers or candles that bother me.

What! Not go to church any longer? I used to love to go to church, but for quite a while now I have become a "oncer."

All of a sudden I panic. I detect a very strong "something" in my fairly immediate area. I check my purse. Yes, my portable fan is there. Calm down. Church has started, let's get on with it so we'll soon be out of here. I feel nauseated and my chest feels tight, but I am going to stay put, lest people think I am an attention seeker or neurotic or both. I used to sit more to the back where I might go for "fresh air" when the children go to Sunday school or during the offering. Now that I sit up front I am going to stay put, but a church service can last a long time under these circumstances.

Can't avoid it in church

In the mall I can avoid the potpourri and scented candle stores; I can walk around the perfume counter in the department store, or I can walk out. At my relatives' and friends' homes I feel free enough to move flowers or candles that bother me. Many of them have told me that they will not wear fragrances when they know we are going to be at the same place. We have made our home as fragrance-free as possible, and I use fragrance-free make-up. It takes time and effort to find it at a (smelly) drugstore but it is out there.

Time to rise and sing. It makes me feel worse because I have to inhale deeply. As I sit down I have a now familiar quivering pain in my lower spine. I sit very still for a while with both my hands pressed firmly in my back. There now, you are okay.

The choir is singing. I used to be a member of the choir and enjoyed it very much. But it was during a choir practice two years ago that I developed chest pains and went to the hospital emergency room, was admitted to hospital for a few days. Tests were run, but no heart problems were found. "Spasm of the chest wall muscles, for unknown reasons," the doctor said.

I did some detective work, searching for books and articles in the library and bookstores on the problem. I finally did find what I was looking for: an article about a host of symptoms, including chest pain, that can be caused by sensitivities to irritants. This was confirmed by the allergist.

Now for the sermon. I'll use my little portable fan for a while and hope the whirring sound won't bother others.

We get through the service, which really was spiritually beneficial. I feel thankful that I was able to participate and look forward to socializing outside over a cup of coffee.

Betty Schelhaas lives in Innerkip, Ontario.

Diag-nose: the medical art of sniffing

DAVID R. FRAZIER

A number of diseases give off a distinctive odor.

Harry der Nederlanden

Many of us , no doubt, have noticed a certain sick-room smell when visiting someone who is ill. Some of that smell comes from ointments and medicines. But some sicknesses bring their own smells with them.

In one of Gunther Grass's early novels, one of the main characters uses her nose to help doctors diagnose their patients. Her job is to analyse and sniff their excrement. Imagine writing a job description for her! It's little wonder the job didn't carry over into our more fastidious era. The principle behind the job, however, was not quite forgotten.

Two doctors in England have developed the Diag-nose, an instrument for detecting certain ailments by smell. The inventors, Drs. Selly Saini and Jan Leiferkus of Cranfield University in Bedfordshire, based their instrument on Chinese medicine, which has preserved the use of the nose in diagnosis. A number of diseases give off a distinctive odor. Someone suspected of having tuberculosis in China would, for example, be made to spit into a flame; such spittal gives off a unique smell.

Quick results

The human nose is equipped with chemo-receptors which record the presence of certain chemicals as smells. The Diag-nose is similarly equipped with chemo-receptors that can sniff out a limited range of chemicals. It detects traces of chemicals associated with urinary tract infections, tuberculosis, certain bowel cancers, and infections in wounds. About 20 per cent of women contract a urinary tract infection by the age of 30, so there is a large demand for diagnostic equipment in this area.

Traditional tests require taking a sample and then growing a culture. This can take two or three days. The Diag-nose produces results in a few hours. It is so sensitive that it can detect the presence of two different strains of bacteria that are present at the same time.

Similar equipment has been developed at the University of Pennsylvania to detect lung infections. Doctor William Hanson III of the U. of Penn foresees the day when a patient visiting his or her doctor's office will be asked to breathe into a machine to test for a number of different diseases. Doctors in ancient Rome, Hanson points out, long ago gave the odor associated with kidney failure a name: *fetor hepaticus.*

The same kind of technology is already being used to test the quality of seafoods, meat, wine and other foods, and to detect the presence of gas leaks and pollutants.

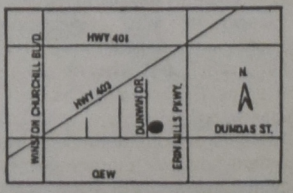
TIME FOR NEW FURNITURE?

Come and see our beautiful showroom with the European flair!

SCHRÖDER ●●● FURNITURE

... for that special item!

Our "coil" spring furniture has all the support and comfort you need.



Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

What smells?

Reviewed by Jeanette Romkema

My second graders used to run up to me and, after inhaling deeply, would comment on the perfume I was wearing or the soap I had used. My younger sister slept with my clothes close to her face for years after I left home to try and find me back in the smells I left behind. My Chinese friends would always ask me why "white" people smelled so different. My son prefers to have me lie beside him while he falls asleep with his nose nuzzled close to my face so he can "smell my skin."

Our nose is directly connected to memories of people, places and experiences, and it plays an active role in how we experience the world. Below you will find a list of books for children that deal with the sense of smell. Through humor and wit, readers will become more aware of this neglected sense.

Christopher, Please Clean Up Your Room!

Written by Itah Sadu; illustrated by Roy Condy.

Toronto: Scholastic Canada Ltd., 1993. ISBN 0-590-74034-2 32 pp. Fiction picture book for grades PK to 2. Softcover; $5.99. Book and cassette.

Christopher is seen as an upstanding citizen, top in his class. The one thing that he will not do is clean his room.

The socks under the bed were cheesy
the sandwich behind the door grew fungi
the room was so untidy
the shoes smelled funky funky
and the fish bowl stank!

Through cartoon-like illustrations and playful text the reader finds out how the cockroaches teach him a much-needed lesson. A fun book to read aloud.

Princess Stinky-Toes and the Brave Frog Robert

Written and illustrated by Leslie Elizabeth Watts.

Toronto: HarperCollins Publishers Ltd., 1995. ISBN 0-00-648093-4. 32 pp. Fairytale picture book for grades PK to 2. Softcover; $8.95.

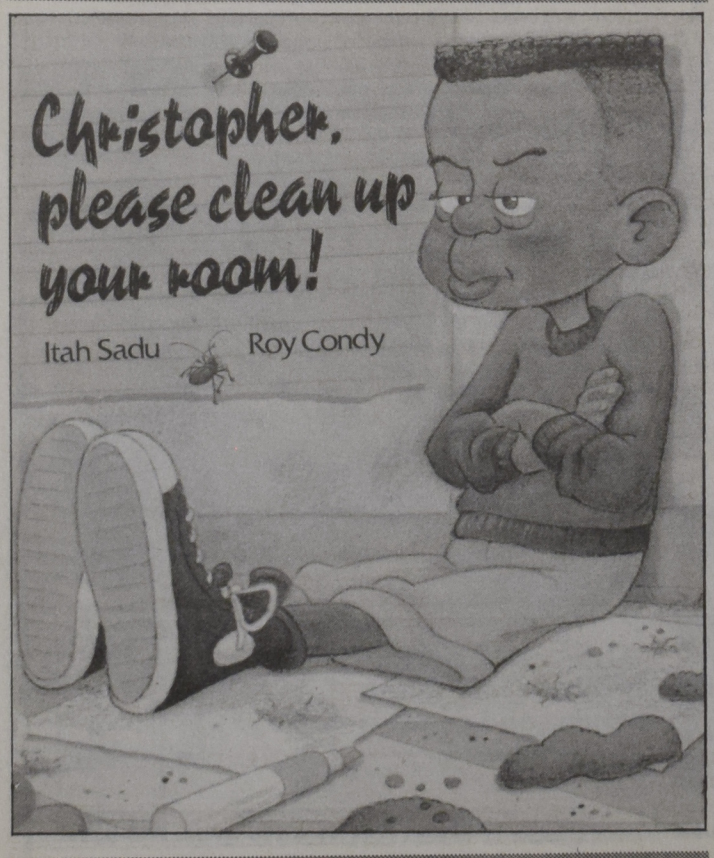
When her mother begs an ancient witch to cure her husband of a deadly illness a princess is doomed to be offered to a dragon for dinner on her tenth birthday. Fortune has it that a clever frog thinks of a smelly way to disinterest the dragon at feeding time and the princess's life is saved. A spoof on various well-known fairytales this witty story is a wonderful one for talking about determination, hygiene and the sense of smell.

The Stinky Cheese Man and Other Fairly Stupid Tales

Written by Jon Scieszka; illustrated by Lane Smith.

New York: Viking, 1992. ISBN 0-670-84487-X. 52 pp. Fiction picture book for grades PK to 4. Hardcover; $19.99

This collection of alternative versions of ten well-known fairytales offers a zany read and non-traditional illustrations. *The Stinky Cheese Man* is a spoof on *The Gingerbread Man* and tells the silly story of how the son of a lonely couple tries to outsmart all his hungry aggressors. Although he is too stinky for anyone to eat, his smell is the cause of his own death when his cheesy body falls apart in the river he is trying to cross. Breaking all conventional rules of book making and publishing this book is certain to entertain and would be an excellent educational tool.



Sanji and the Baker

Written by Robin Tzannes; illustrated by Korky Paul.

Oxford: Oxford University Press, 1993. ISBN 0-19-279960-6. 28 pp. Fiction picture book for grades K to 4. Softcover; $13.00.

Sanji moves to a new home and finds himself in the advantageous position of living above a bakery. All day he enjoys the deliciously wonderful smells wafting from below and even invents a smelling machine! After some time the baker brings Sanji to court charging that he should pay for all the stolen smells. A wise judge finds payment for the baker, but not the way he expects. A delightful story with whimsical illustrations and a clever moral.

The Sandwich

Written by Ian Wallace; illustrated by Angela Wood.

Toronto: Kids Can Press, 1975. ISBN 0-919964-02-8. 46 pp. Realistic fiction picture book for grades 1 to 4. Softcover; $5.95.

Vincenzo has had to do many things by himself since his mother died a year ago. One day he learns how to make his own lunch and proudly brings it to school.

Unfortunately his friends are not as enthusiastic about Vincenzo's mortadella and provolone cheese sandwich and tease him about his "stinky meat." Little do they know that they too will fall in love with this smelly lunch! A wonderful book to discuss issues of prejudice, difference, cultural diversity, and of course smell.

Smelly Old History — Victorian Vapours

Written and illustrated by Mary Dobson.

Oxford: Oxford University Press, 1997. ISBN 0-19-910095-0. 32 pp. Historical non-fiction picture book for grades 2 to 6. Softcover; $11.95.

Scratch 'n' sniff your way through Victorian times. Smell the smoky fumes that filled child laborers' lungs in factories. Read a poem about how toilets were invented, and why! Be entertained with cartoons of gas masks, outhouses, and "middenman." Learn how words such as "cholera," "typhoid," and "cesspool" reflected life at that time. This book leaves readers holding their nose and wondering who they should thank for inventions such as sewer systems, perfume, and water purification. Not meant for those with a weak stomach.

The Gas We Pass - The Story of Farts

Written and illustrated by Shinta Cho.

New York: Kane/Miller Book Publisher 1994. ISBN 0-916291-52-9. 28 pp. Science picture book for grades PK to 4. Hardcover; $18.25.

Have you ever wondered why some farts smell and some don't? Do you know why we fart and why it isn't good to hold them in? Did you know that farting after an operation is a healthy sign? Using elementary text and humorous illustrations this science book tells "the story of farts." Certain to make any child (and adult!) giggle and learn.

The Magic School Bus Explores the Senses

Written by Joanna Cole; illustrated by Bruce Degen.

New York: Scholastic Press, 1999. ISBN 0-590-44697-5. 48 pp. Science picture book for grades PK to 3. Hardcover; $19.99. Book and television program.

Ms. Frizzle is no ordinary teacher and this is no ordinary day. Her class finds itself having a sense-sational trip through an eye, an ear, a tongue, and a dog's nose when they try to give her an urgent message. This science book is full of facts about the senses offering the information through cartoon drawings, notes found in the margins, and dual text (the story line and on-going dialogue). Readers learn about both the human and animal world.

What does the nose know?

Ah, the sweet fragrance of health

Diane Klein

The nose is indeed a wonderful instrument. In planning this issue of *Christian Courier* we mused on the many ways in which our ability to smell plays a significant part in our lives. All our five senses can bring us pleasure — or pain, as the case may be. But it seems that of these five, only smell has a direct and powerful link to memory, a link which at times we may not even recognize because it is below the level of our consciousness. And this is precisely the aspect of smell which makes it so powerful, so interesting. In fact, it has given rise to a new "science": aromatherapy.

Aromatherapy is the practice of using various plant oils to help individuals enhance their holistic health. The objective is to stimulate the body's self-healing mechanisms by inducing a sense of well-being. Reformed readers might become a little edgy thinking about aromatherapy because it sounds so, well, New-Agey. It has a slight taste of Eastern mysticism, doesn't it, and the aroma of oriental incense? It's OK to be skeptical.

Something to it

If you've ever felt saliva in your mouth when you're hungry and your nose detected delicious food cooking, then you know there must be something to the theory. And have a look through this issue, about the connections between smell and memory. There's something to it, all right.

Aromatherapy, however, is not simply the use of products which have a pleasant odor. Most perfume oils and fragrances contain unnatural chemicals and are not really designed to have a therapeutic effect. Genuine aromatherapy treatments rely on the use of highly concentrated essential oils extracted from various healing herbs.

These oils are produced by steam distillation or cold pressing from a plant's flowers, leaves, branches, bark, rind or roots. These volatile oils are then mixed with a carrier oil, usually a vegetable oil (such as soy, evening primrose or almond), or diluted in alcohol. Then they can be applied to the skin or sprayed in the air and inhaled.

It seems that the inhalation of these essential oils can affect the human body in a number of ways. When these oil molecules enter the nasal passages they stimulate the olfactory nerve and send messages directly into the limbic system of the brain.

Aromatherapy and bathing are a relaxing combination.

The limbic system is the seat of memory, learning and emotion. The changes that result in the limbic system can stimulate certain physiological responses in the body. For example, if the aroma of cinnamon makes you conjure up the thought of an apple pie in the oven, then you may experience the feeling of warmth and comfort when you inhale *cinnamon cinnamomum zeylanicum* essential oil. This is an emotional response triggered by a mental association. You might feel relaxed and comforted as a result. Apparently, though, even without memory associations, there are many essential oils which can create this soothed or even a stimulated state. Anyway, that's the claim.

Various ways to enjoy it

Different individuals respond in different ways, of course. If you are interested in this theory, or are experimenting with different approaches to holistic health, you may want to try your hand at some kind of aromatherapy. Two things are important to keep in mind. First, there are many "aromatherapy" products around. True essential oils are available, but you may have to shop a bit for the real thing. And these oils are often expensive to produce, because of their labor-intensity and the amount of product required to produce the oil. (To make one kilogram of essential oil, it takes 400 kg of thyme, 2000 kg of rose petals, 6 tonnes of orange blossom or 4 million jasmine flowers.) Second, it's important to be careful with the oil and not put it directly on your skin. Instead, experimentation with one of the following methods is recommended (the result can be calming, stimulating or healing, depending on the oil chosen):

Simple inhalation. Put a few drops of oil on a kleenex, and simply inhale.

Steam inhalation. Put 6 to 12 drops of oil in a bowl of steaming water. Place a towel over your head, and breathe the scented vapors deeply.

Diffusion. Add 10 drops of oil to 7 tablespoons of water, and spray the mixture into the air.

Massage. Aromatherapists tend to prefer this method of application. They mix five drops of oil with a light base oil and rub it into the skin, massaging the underlying muscles as well. So the process becomes a two-pronged relaxation remedy: massage *and* inhalation. Some schools of thought claim that the body absorbs "life energy" from essential oils, or that the healing scent enters the body through the lungs. But there is little scientific evidence to support such claims. It seems that it's the smell, and its stimulation of memory, that gives aromatherapy its punch.

Bathing. Try eight drops in a tub of hot water. I like to make a bath mixture of lavender oil mixed in a tablespoon of honey. (Resist the urge to eat it on your way to the bathroom!; it'll make you sick.)

Aromatherapy is certainly not an exact science, and practicioners are not certified. However, there is an enormous amount of information available for those who are interested. An aromatherapist may be able to help you understand a synergistic mixture of oils which can specifically address your particular health concern. Or you could consult your local library for recipes and advice; there are lots of beautiful aromatherapy and herbal guides available.

Holistic approach

I feel myself drawn to such natural, holistic approaches to health, and I am constantly amazed at how beautifully God has provided for our many needs, even in the complexity and variety of the plant kingdom. He gave us a variety of noses, too.

We hope that as a result of reading this issue of *CC* you will find some fine new ways, or maybe even appreciate some old ways, of using your nose for worship, pleasure and health.

DORDT COLLEGE

FACULTY AND STAFF POSITIONS

Dordt College is seeking applications for openings beginning August 2000 in the following areas:

FACULTY

Biology: Emphasis on human anatomy and/or molecular biology
Education: Introduction, upper-level, and possibly graduate levels with emphasis on special education
Engineering: Mechanical
English: Generalist
Foreign Language (2 positions):
Two Modern Language
Spanish
Theatre Arts (2 positions):
Emphasis on Design and Theatre History
Directing and Acting

STAFF

Technical Director/Auditorium Manager:
Stage scenery, lighting, audio; management of auditorium
Theatre Arts: Costumer

Evaluation of applications will begin December 1 and continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and a curriculum vitae/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Avenue NE
Sioux Center, IA 51250-1697

Telephone: 712 722-6333
Facsimile: 712 722-4496
E-mail: vpaa@dordt.edu
Web site: www.dordt.edu/offices/acadaff

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

DORDT COLLEGE

Graduate Adjunct Faculty Positions

Dordt College is seeking adjunct faculty to teach graduate level education courses during July 2000, Summer term, in the field of Curriculum and Instruction and/or Educational Psychology.

Applications must be received no later than December 15, 1999.

To learn more about the position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest that provides evidence of that commitment and a curriculum vitae to Dr. Rockne McCarthy; Dordt College; 498 4th Ave NE; Sioux Center, IA 51250-1697; facsimile: 712 722-4496; e-mail: vpaa@dordt.edu; Web site: www.dordt.edu/offices/acadaff/

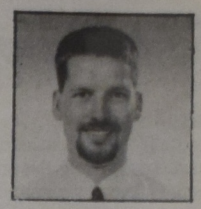
Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

DORDT COLLEGE
498 4th Avenue NE Sioux Center, Iowa 51250-1697

Comment

Should Canada let in Chinese boat people?

Two Under 35



Elizabeth Salomons
egs@smartt.com

Dirk Schouten
dbschouten@netscape.net

Dear Dirk:

I've got another media story to talk about this month – something you might have a lot to say about, given that you live in Asia. It's about the Chinese migrants that landed on B.C.'s coast this summer. Four rusty boats, 600 refugees, many of them unaccompanied minors. Lots of media coverage with pictures of leaky boats and the refugees behind chain fences in government-issue T-shirts. Then later stories of the enormous fees these people paid to organized smuggling rings, all in an effort to get to New York City, with a future of crowded tenements and low-paying jobs to pay off their smugglers.

It's pretty much a sad, sordid story. But what's sadder still is the backlash of Canadians to the arrival of these refugees. Sure, the refugees arrived on Canada's shores illegally, but so do most refugees — some 25,000 a year. That's why they're called refugees. Except the vast majority arrive by plane, quietly and unnoticed by the media. The outcry about these particular 600 was vicious and inhumane, truly. People were suggesting the Canadian navy tow these boats back out to sea or, worse yet, fire upon them, saying that would deter any more ships from coming.

I know you can't legislate compassion. But what's an appropriate Christian response to a public outcry like this?

Elizabeth

✉ ✉ ✉

Dear Elizabeth,

This is one of those sticky issues which doesn't lend itself to easy answers. Yes, compassion and respect are necessary, even if they can't be legislated. No matter how sick, dirty, tired, smelly, frustrated or scared, those 600 people are created in God's image. But at the same time, the law is the law. If we simply overlook the problems caused by the arrival of refugees, why do we even bother to define their activity as "illegal"?

I have two suggestions. First, the people involved in these smuggling rings have to be found, captured, tried, and thrown into jail. That would require money, nifty thinking, nerve, and a lot of good acting. But more importantly, Canadians have to learn more about the kind of world these refugees come from, then pressure the leaders of these countries to embrace democracy and rid their governments of corruption. Asia is not free. Power belongs to a few and freedom of speech means little. Corruption exists everywhere—not because Asians are evil people, but because it can. Koreans and Chinese scream for democracy, but democracy doesn't mix with Confucianism, which has governed their lives for thousands of years. I don't know where Hegel was when he wrote that all political history culminates in liberal democracy, but he wasn't taking a stroll on the Great Wall.

Dirk

✉ ✉ ✉

Dirk,

You're right, Dirk. We know very little about the countries where these refugees originate. It's all very well to sit here in Canada in our nice, comfortable lives and tell them to go home. But when home is a totalitarian regime that dictates how you must live and think ... well, you and I would both have a lot of trouble living in that kind of environment.

What gets me, though, is why do we act so possessively about our comfortable lives? We hold it over their heads that the refugees have arrived illegally, without papers, and without intending to go through customs. They are obviously desperate to come to North America. But who are we to say no? Every Canadian, including the First Nations, migrated from somewhere else. What gives us the right to say, "Oops, country full now, you can't come in"?

I think we both know it's the almighty dollar that dictates Canada's immigration policy. When Ontario needed canals, the Irish were welcomed. When B.C. needed a railway, the Chinese were welcomed. When the prairies needed farmers, eastern European farmers were welcomed. And when Toronto needed a subway, the Italians were welcomed. But in each of these cases – prior to their "usefulness" – none of these nationalities were welcome. In fact, it wasn't until 1967 – a mere 32 years ago – that Canada modified its immigration policy to exclude discrimination based on ethnic or racial grounds.

Enough of the history lesson. My point is, if we had a need for Chinese migrants, they would have been welcomed with all the royal treatment the Kosovars got last spring. It doesn't take an expert on Canada's refugee policy to see that there's a big discrepancy in the way these different groups of refugees have been treated. Helping the Kosovars made Canadians feel good. It also is obvious to me that when it comes to European refugees, we have a lot of baggage to deal with: guilt for all the Jews we turned away in the 1930s; empathy from those of us who came from war-torn Europe ourselves.

What I think every Canadian needs to honestly ask him- or herself is this: if the Kosovars had turned up in rusty boats, would we have turned them away?

You say we need to pressure the leaders of China to embrace democracy and rid their government of corruption. My question is: why is the entire Western world so willing to act against a Slobodan Milosovic, or a Saddam Hussein, for that matter, but ignore the other just as cruel and inhumane dictators?

Elizabeth

Elizabeth:

I think you answer some of your own questions, Elizabeth. Maybe we focus on the dictatorships of European and Middle Eastern countries because of our economic ties to those countries.

As for possessiveness, maybe fear has something to do with it. When you're scared, you don't think straight. You don't even want to think straight. You just do things that will ensure your survival. A nice house, money in the bank, a collection of RRSPs, the cottage by the lake. Those aren't the kinds of things people want to give up. Yet the arrival of refugees makes people think that they'll have to.

There's also ignorance. Let's face it—people don't know much about politics and economics because they're complex subjects. So we attend to our daily lives (going to work, attending church, remembering to pick up the kids after school) the whole while having only general opinions about what goes on across seas.

We Reformed Christians tend to focus on biblical knowledge and theology because we think it's our bread and butter. So when some Christian political activist comes knocking at our door with a presentation on China 50 years after Mao, we politely let him in and nod at whatever he says. But do we really know the world? Do we study it as carefully as we do homosexuality or women-in-office? I'm not sure.

This summer I chatted with a successful Christian businessman who believed we have to choose between capitalism and socialism. When I asked him about a Christian alternative, he stared at me with a look of confusion.

But I think fear and ignorance are shadowed by something even more malevolent: the desire for power. Isn't that what this is all about? If 600 refugees arrive in Vancouver only to face threats of their boats being blown up by Canadians, then Michel Foucault's nightmare vision of the world has come true. Every motive is driven to a desire to control. Every gesture, every word, every gift, every kiss is given in order to receive the dividend it will pay. I know this is a cynical view of humanity, Elizabeth, but maybe that's what knowledge of our torn world breeds.

Dirk

✉ ✉ ✉

Dirk:

You're right. It is about power, and that hunger for power affects all of our relationships, whether it's within our families or how we relate to the global village. I can be just as cynical as you, but I also think the world is becoming a much smaller place. Which is evident by the fact that you and I are discussing how our Christian faith affects our responsibilities towards global social problems, and not what form of praise and worship is most biblical.

Until next month,
Elizabeth

Elizabeth Salomons is a freelance writer who lives in Vancouver. Dirk Schouten teaches literature and writing at Kosin University in South Korea.

News Comment

Nose for News

Bert Hielema

HOW MUCH MONEY do you make? Your answer may well be: "None of your business." Matters of sex and love-making are forefront in the news, but to discuss money is a no-no. Perhaps the cause of this secrecy is the great imbalance out there. Twenty years ago the typical upper-level executives – those in at the top of the multinational corporations – made 42 times more than the average worker under him or her (mostly him).

Then, the wage on the shop floor was something like $25,000 (US). Today the average Joe Doe makes $29,000, more on paper, less in reality, not enough to keep pace with the cost of living. However their bosses' pay has grown to 419 times the money packet of their underlings, to more than $10 million per year. The news media have been belaboring this deplorable situation, which really is a political matter.

MUCH OF THE PROBLEM would be solved if income tax for those who make more than $100,000 were increased to 70 per cent, while giving the poor a minimum guaranteed income. Fat chance, with Preston Manning moaning about high taxes and pressing for a reduction, and with Paul Martin promising the moon to the moneyed, because they, the rich, finance him and all political candidates: George W. Bush, the arrogant Republican presidential frontrunner, has $50 million in his bank account. He forced Elizabeth Dole on the dole and out of the race, because she raised only a measly $5 million. So the unfairness continues, with 2.7 million Americans getting as much after-tax income this year as the lowest-income 100 million, or with the top one per cent of households receiving 13 per cent of the after-tax income and holding 40 per cent of the nation's wealth.

The Institute for Policy Studies reports that if worker pay had risen at the same pace as executive pay, workers today would average $110,000 per year and the minimum wage be $22.08 per hour instead of $5.15. All in US dollars, of course. The *Wall Street Journal* wrote last summer that the number of Americans with incomes of $1 million or more in 1997 was 142,556, almost double the total for 1995. In the first six months of this year the increase in the net worth of American households was equal to the total income of the 2.5 billion people of China, India, Russia and Brazil: this is the increase.

THE NEW RICH are mostly in two areas: the Internet section, the now vast and ever faster-moving information technology, and in the entertainment economy, which is now well over $1 trillion per year (five per cent of the total) and growing. One movie alone, *Snow White*, cost $1.5 million and made $8.5 million in its initial release cycle (1937-1943). Since then incorporated in games, toys and apparel, it has made $1 billion. *The Lion King* has already made $9 billion. Last week's lead article in *The Economist* was called, simply, "America's World." Its opening line: "The United States bestrides the globe like a colossus. It dominates business, commerce and communications; its economy is the world's most successful, its military might second to none."

So it is no wonder that America is proud of its performance. And we know what pride goeth before. We hear more and more of the triumphalism of those who, intoxicated by modern marvels, sincerely believe in a state of emerging perfection, in a linear concept of history, in never-ending prosperity. And the stockmarket people love it.

A WORD ABOUT THE Dow-Jones, which seems to be on a never stopping rise. My *Global Intelligence Report* of a few weeks ago thinks that the expansion we have experienced since 1982 will continue. There may be a pause and a bit of a drop in the stockmarket now and then, but it sees no evidence that the present economy will collapse.

On Saturday, October 30, *The Globe and Mail* showed the front page it ran on October 30, 1929. The headline 70 years ago: "Utter Collapse in Stock Market Narrowly Averted." Typical politician reaction by W.L.MacKenzie King, then Prime Minister: "Economic conditions were never better." Another remark on the same page quotes a banker being very optimistic. Well, we know what happened..

The Economist thinks that the Dow-Jones is overvalued by about 40 per cent. The Dow is a little over 100 years old. Devised in 1896, it started out at 41 points. It reached its first peak of 381 on September 3, 1929, about 70 years ago. On July 8, 1932, with the Depression at its height, it was back to 41, where it had started. Not until 1956 did it reach 500, and 1,000 in November 1972, but was back to 587 at the end of 1973.

In August 1982 it was still 777, and from there it was up-up-up, with a small correction here and there. It crossed 3000 in April 1991, the 4,000 in February 1995. Then the pace picked up: 5,000 in November of that year; 6,000 ten months later; 7,000 in only four months, in February 1997; 9,000 in March 1998; and 11,000 in May of this year. It now has lingered around that level for the last months.

In 1929 the Dow collapse aggravated the Ten Lost Years from 1930-40. The scary part is that the stockmarket now represents 25 per cent of the average American's assets, with $231 billion dollars at stake, a much higher proportion than in 1929. If the market does collapse, so will the economy, especially since almost 10 per cent of that money is borrowed and must suddenly be repaid if the market moves sharply down.

I DON'T KNOW A LOT OF POETRY, and I am loath to include it in this column, but I came across a few lines which seems to fit our present picture. They are from Thomas Hardy's poem "The Convergence of the Twain: Lines on the Loss of the Titanic":

And as the smart ship grew
in stature, grace and hue,
in shadowy silent distance grew
The iceberg too.
Alien they seem to be:
no mortal eye could see
the intimate welding of their
later history.

A combination of higher interests, and some unexpected Y2K problems could be the iceberg that sinks the boom. Are there icebergs in North America's path? None just now. None, that is, that mortal eye can see. To quote MacKenzie King again: "Economic conditions were never better." But the obstacles to growth continue, and have become higher and higher.

SPEAKING OF ICEBERGS reminds me of water. The Mayo Clinic tells us that we should drink water. If you don't, you are all wet. Our body is mostly water – up to 80 per cent depending on the amount of our body fat. Our brain has 85 per cent: every system in our body depends on it because water regulates our body temperature, removes wastes, carries nutrients and oxygen to our cells, cushions our joints, prevents constipation, removes toxins, dissolves vitamins and minerals. Lack of water zaps our energy and makes us feel lethargic.

Water helps prevent certain diseases, such as kidney stones. In one study, women who drank more than five glasses of water reduced their risk of colon cancer by 45 per cent compared to those who drank only two. Every day we lose about 10 cups of fluids through sweating, exhaling, urinating and bowel movements. However, not all fluids come from drinking: solid foods provide three to four cups of water per day.

How much water should you drink? Divide your weight in half – in pounds – and the answer represents — in ounces – the approximate amount of fluid we should drink daily. A glass of water is 8 ounces. If you weigh 160 pounds, 10 glasses is needed to achieve a balance. If you drink a lot of coffee or alcohol, you need more, as these are dehydrating.

HEALTH AND FOOD: We all are becoming unwitting guinea pigs in a nationwide study on the effects of genetically modified foods. "We are performing a massive experiment," biologist and television personality David Suzuki said at a recent conference in Toronto. "The results will be known after millions of people have been exposed to these foods for decades." I guess that our life in the new millennium is becoming more and more a gigantic gamble. Even paying for a bottle of coke is not safe anymore. High-tech vending machines could automatically raise the costs of drinks on hot thirsty days. That's capitalism at its best, isn't it.

ABOUT HOT WEATHER: a new report suggests that the decline of the ice age was a sudden affair; in a few decades the global temperature shot up by as much as five degrees. This could mean that global warming might be a much faster process than we had thought, thus causing severe dislocations in a very short time.

Bert Hielema hoped to attend the Laidlaw lectures on Nov. 10 and 11 at Knox College, Toronto. The three lectures were: "The Last Judgment"; "The Final Reconciliation"; "How Long Should we Remember?" He lives in Tweed, Ont.

PIANOHOUSE
BURLINGTON
Visit our showroom
5205 Harvester Rd
Unit #2
Burlington, ON
Mon - Fri: 10 to 6
Saturday: 10 to 5
Come and see our LARGE SELECTION of PRE-OWNED PIANO'S & GRANDS
For information call 1-888-PIANO-81
Free first tuning
Delivery anywhere in Canada/U.S.A.
Specialist in Yamaha & Kawai Pre-Owned Grands

Advertising/Business Directory

Still tasty – even after all the Christmas cookies have been eaten!

.....That's a Christmas gift subscription to Christian Courier.

This Christmas, do a fine thing for a friend, relative or loved one. Give a gift subscription to *Christian Courier*. A one-year subscription costs only $39.54 ($36.95 + GST) – and, unlike Christmas cookies – it'll be there all year. Twenty-six times. Introduced with a perky Christmas card from us, announcing your thoughtfulness and generosity.

Your name and address (so we can send you the bill):

Name and address of the recipient:

Please enclose a cheque for $39.54 and send to:
Christian Courier, 4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Another easy way to handle this gift subscription:
Call us toll free at 1-800-969-4838.
We'll get your gift under way, and you can pay us later.

BUSINESS AND SERVICE DIRECTORY

CANADIAN CHRISTIAN EDUCATION FOUNDATION, Inc.
READERS ARE LEADERS
CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000
Fred R. Vander Velde
Executive Director
2621 Cavendish Drive
Burlington, ON L7P 3W6
Tel: (905) 336-5619
Fax: (905) 336-2376
E-mail: ccef@bigwave.ca

toolman AUTOMOTIVE & INDUSTRIAL TOOLS
SYL GERRITSMA
6 Beamer Ave.
St. Catharines, Ont.
L2M 2L3
Tel: 905-935-6875
Fax: 905-935-9176
Cellular: 905-641-5370

Invest with Confidence
Andrew van der Woerd,
B.A., M.B.A., CFP
SELECT CAPITAL MANAGEMENT INC.
#109 - 3260 New Street
Burlington, ON L7N 3L4
Phone: 905-639-1208
Fax: 905-639-9054

Vermeer's Photography
WEDDINGS, ANNIVERSARIES
SCHOOL PICTURES, GRADUATIONS
23 Verona Place, Hamilton, ON L9C 1S8
Phone (905) 383-0119

RAMAKER'S IMPORTS INC.
We specialize in DUTCH FOOD, CHEESE, CHOCOLATE, TEXTILES & GIFTS
579 Ontario Street
St. Catharines, Ontario
Canada L2N 4N4
Phone: 905-934-6454
Fax: 905-934-3344
ORDER ON-LINE
e-mail: ramaker@vaxxine.com
web site: www.vaxxine.com/ramaker

FUELTEC COMBUSTION INC.
Boiler, Burner, Controls, Sales and Service
Both NEW and USED Equipment
ROY VOORBERG
4136 South Service Rd
Unit #9
Burlington, ON L7L 4X5
Service # 800-611-4444
Local # 905-634-6777
Fax # 905-634-3303

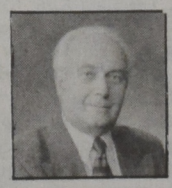
Martin's Carpet
MOBILE SHOWROOM
• Carpet • Vinyl • Hardwood • Ceramic
• Free... Shop-At-Home Service
• Proven Value: Mobile Convenience
(905) 333-1885 Burlington, ON
(Serving a 50 mile radius)
"You're Walking On Our Reputation"

Martin Herrewynen
Owner/Decorator 25 yrs

DUTCH TOKO
European Imports
118 Wyndham St. N., Guelph
(519) 822-4690
Mountain Plaza Mall, Hamilton
(905) 383-2981

CANADIAN CHRISTIAN BUSINESS FEDERATION
970 Bonnieview Avenue
Burlington, ON L7T 1T5
Phone (905) 522-8602
Fax (905) 524-1203
www.ccbf.org
J. Hans Vander Stoep
Executive Director
jvstoep@ccbf.org
CCBF activities listed on our Web-Site

DEBBIE DAVIS COUNSELLING SERVICES
Services Provided in the following areas:
Chronic Illness & Pain Control, Bereavement, Care-giver Stress, Aging and Women's Issues
DUTCH UNDERSTOOD AND SPOKEN
Telephone: (905) 385-3586

Ada Realty Ltd.
Suite 404, 2011-137 Ave.
Edmonton, AB T5A 4W2
Tel. (403) 473-8149

Sid Vandermeulen

BARBARA BOOY
Century 21 A.L.L. Stars Realty Ltd.
Leduc, Alberta
Your relocation specialist
Farms, Acreages, Residential
Phone: 780-980-2121 (24 hrs)
Fax: 780-980-2129 (24 hrs)

GARY VAN EYK, CMA
Certified Management Accountant
50 Lakeport Rd., Suite 201
St. Catharines, ON L2N 4P7
Bus: (905) 646-7331
Fax: (905) 646-0951

MISSISSAUGA-OAKVILLE

George Kloet
<gkloet@idirect.com>

Pauline Schuringa
<pschuringa@echo-on.net>
RE/MAX
REALTY ENTERPRISES INC.
1697 Lakeshore Road
Mississauga, ON L5J 1J4
1-800-828-0531
HALL OF FAME
RE/MAX Platinum Award

ontario plywood specialties (1987) ltd.
257 Centennial Pkwy. N.
Hamilton, Ontario L8E 2X3
Tel: (905) 561-3576
Fax: (905) 561-3581
• PLYWOOD
• PANELLING
• TRIM & MOULDINGS
• DOORS
• MARINE PLYWOOD
• CABINET PLYWOOD
Mon. - Thurs. 8:00 - 5:30
Friday 8:00 - 9:00
Saturday 8:00 - 3:00
John Ouwehand
Syd Grypstra

Stamford Home Hardware
The Fire Place Experts
Toro Power Equipment
3639 Portage Rd.
Niagara Falls, ON
L2J 2K8
Bert Prinzen
(905) 356-2921
Fax (905) 356-7360

Village Interiors
• *custom drapery*
• *bedspreads*
• *comforters*
• *roll blinds*
• *California shutters*
• *silhouette shades*
• *venetians*
• *woven woods*
• *vertical blinds*
• *pleated shades*
• *viginette shades*
• *luminette sheers*
11 Livingston Avenue
GRIMSBY, ON L3M 1K6
Clem Bezemer
(905) 945-8008

Hulse & English
FUNERAL HOME
75 Church St., St. Catharines
(905) 684-6346
24 Hours
Serving the community for 151 years
IAN H. RUSSELL

REGIONAL DOORS & HARDWARE
• interior and exterior wood and steel doors
• garage doors
Contact: Ted Van Geest
Regional Doors & Hardware (Niagara) Ltd.
44 Scott St. W., Box 2187 Station B.,
St. Catharines, ON L2M 6P6
Phone : (905) 684-8161; Fax: (905) 684-7331

Classifieds

Classified Rates

As of May 1999:
Note: 7% GST will be added to all prices listed below.

DEADLINE FOR SUBMISSION
Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Wednesday, eight business days prior to publication.

RATES
The cost of advertising space is **$14.00 per column inch (pci) of length**. (All columns are 2 inches wide.) This rate applies to all personal and family announcements as well as all other types of advertising, including multi-column display ads. Clients will be invoiced after publication.

PHOTOS
There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable internet image.

PERSONAL ADS
Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $15 per insertion. All correspondence is immediately forwarded unopened.

***NEW*LYWEDS & NEW PARENTS**
We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* AND to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

SUBMITTING YOUR AD
mail: *Christian Courier*
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1
fax: 905-682-8313
email: ccadpromo@aol.com

OTHER INFORMATION
a) *Christian Courier* reserves the right to print classifieds using our usual format.
b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Anniversary

LEENDERT A. POOT
and
MARIA POOT
celebrated their 65th wedding anniversary on November 4, 1999, at Holland Christian Homes in Brampton, Ont. In addition they have both achieved the remarkable age of 90 years in good health for which they thank their Lord.
All of their 10 children, 34 grandchildren and 39 great-grandchildren are delighted and amazed to be blessed with having such good parents, grandparents and great-grandparents and to see the many years of hard work, pain and troubles which their lives have endured from time to time, rewarded with a long, but above all, healthy life.

Birthday

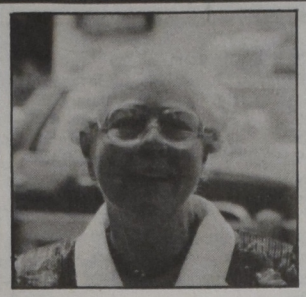
Congratulations to Margaret Lof on her 80th birthday.

We are very happy to tell you that our mother, grandmother and great-grandmother
MARGARET LOF
will celebrate her 80th birthday on November 14, 1999.
She has been a devoted mother and grandmother throughout the years, and she still is a real example of Christ-like character. We thank God for his gift of her to us, and we all love her very much. We pray that she may be blessed with continued good health to live her life among all her loved ones, and to continue to be the support she has been to so many.
Proud to be her children, we hope to host a bithday open house for her, inviting those who know her to come and wish her a happy birthday. The time: Saturday, Nov.13, from 2-4 p.m., at the Maranatha Christian Reformed Church, St. Catharines, Ont.
Liz & Henk Nienhuis — Victoria, B.C.
Peggy & Kevin (Elizabeth, Joshua, Kyle), Wilma & Ken (Kenny) Peter & Katie
Ren & Jim Korf — Grand Rapids, Mich
Lisa & Jim (Katie, Sarah), Jim (Joshua, Noah), Rachel & Jonathan
(Dick †) Linda Lof — Almere,the Neth.
Tom, Michael
Gerald & Harma Lof — St.Catharines, Ont.
Mark, Adam, Mandy, Conrad, Andrew
Rob & Zee Lof — Mississauga, Ont.
Rudy, Alana
Fred & Nel Lof — Beamsville, Ont.
Cory, Curtis, Leanne
Mom's adress: 2 White St., #105, St.Catharines, ON L2N 1Z2

Job Opportunities

URBAN MINISTRY — Sherman Street CRC seeks a **pastor committed to the Reformed tradition** who, through preaching and leadership, can help us grow spiritually and become a diverse body of believers who pursue racial, social and economic reconciliation in our African American neighborhood. Inquiries to **Tom Bulten, 1000 Sherman SE, Grand Rapids, MI 49506, 616-243-8976, bultenth@msu.edu. See www.ccda.org/pathfinder.html.**

Birthday



Congratulations to Jeltje Visser on her 85th birthday.

"Every good and perfect gift comes from above, coming down from the Father"... (James 1:17a)
It is with great joy and thankfulness to the Lord that we announce the 85th birthday of our mother, grandmother and great-grandmother
JELTJE VISSER
(nee VANDER VEEN)
on November 23, 1999.
We thank God for the long life He has given you and for the blessing you have been to us.
Much love from your children, grandchildren and great-grandchildren.
Home address: 155 4th Ave.W, Apt.103, Owen Sound, ON N4K 6W4

Anniversary

Acton, Ont. — Acton, Ont.
1959 — November 20 — 1999
"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving present your requests to God." (Phil.4:6).

We, the children of

JAN (JOHN) LOOYENGA
and
ALEIDA (ALI) HENDRIKA
nee VAN ARRAGON

wish to express our heartfelt thanks for our parents on their 40th Wedding Anniversary.

Rick Looyenga — Acton

Harry & Kim Looyenga — Acton
Travis, Sara, Christopher, Brittany

Sid & Hilda Looyenga — Acton

Rosemary Looyenga — Orillia
Melissa, Shania

Gerald & Shannon (Fiancee) — Acton

Home address:
R.R.#4, Acton, ON L7J 2M1

Job Opportunities

THE SEAFARERS CENTRE, MONTREAL. The CRC Ministry ot Seafarers in Montreal is in need of **volunteers during the winter months.** For more information, call **514-844-1476**, fax **514-844-1472** or send an e-mail to: **seafarer@colba.net**, attention Karin.

Obituaries

1915 - 1999
KLAASKE (CLARA) BOERSMA
(nee HETTENVAN)
At home (220 Viewmount, Nepean, Ont.) on Saturday, Oct.16, 1999, the Lord took to Himself our dear mother, grandmother and great-grandmother. Her comfort was Psalm 23: "The Lord is my Shepherd."
Predeceased by her husband Paulus, in April 1981. Clara was the loving mother of:
Henk — Russell, Ont.
Rita & Wim Van Ryswyk — Metcalfe, Ont.
Bram & Susan — Cobourg, Ont.
Sylvia & Bill — Kingston, Ont.
Jane & Tom Van Dellen — Winchester, Ont.
Peter & Erlene — Nepean, Ont.
Lovingly remembered as Granny by her 16 grandchildren and 19 great-grandchildren.
A funeral service was held on Tuesday, Oct.19, 1999 at Calvin Chr.Ref.Church. Pastor Ken Gehrels officiated. Burial at Capitol Memorial Garden in Nepean, Ont.
Correspondence address:
Rita VanRyswyk, 8109 Laurie Lane, Metcalfe, ON K0A 2P0.

Oenkerk, Fr — Whitby,
the Neth. — Ont.
1910 — 1999
The Lord called home suddenly, on Oct.2, 1999
PATRICIA DEVRIES(HUIZENGA)
Dear wife of the late Auke Devries and Charles Huizenga.
Dear mother of
John & Georgina Huizenga — Bloomfield
Sylvia & Paul Hordyk — Millbrook
Sidney & Sharon Huizenga — Picton
Fred & Mary Huizenga — Napanee
Lynne Kamink — Trenton
Dirk Kamink — Belleville
and the late Jane Prinzen
Dear stepmother of Ruth Hoekstra, Arnold, the late John, Jane and Sid Devries.
Also missed by her 15 grandchildren and her 14 great-grandchildren.
Her favorite Psalm was 139:
"Search me, O God, and know my heart; Try me, and know my thoughts; Lead me in the way everlasting."
The funeral service was held at Bethany Chr.Ref.Church, Bloomfield, Ont. On Tuesday, Oct.5, 1999, Rev.R. Praamsma officiated. Interment at Glenwood Cemetary, Picton.

Rotterdam — Brampton
The Neth. — Ont.
May 1916 — October 1999
"My soul finds rest in God alone; my salvation comes from him. He alone is my rock and my salvation; he is my fortress, I will never be shaken."
(Ps. 62:1-2)
On October 25, the Lord called home His faithful servant, our dear husband, father and grandfather
SIMON DERUITER
lovingly remembered by his wife of 55 years, Neeltje deRuiter-Hoogland and their children and grandchildren:
Walter & Lammy deRuiter — Woodstock, Ont.
Lisa, Greg, Roselyn
Nellie deRuiter — Langley, B.C.
Rose & Peter Keegstra — Inglewood, Ont.
Laura, Karen, Steven
Margaret & Jasper Keizer — Trenton, Ont.
Leona, Peter, Brian
Ronald and Rolinda deRuiter — Lucan, Ont.
Michelle, Nicole, Matthew, Carson
Paul & Karen deRuiter — London, Ont.
Jenna, Brendan, Ian
Richard & Janet deRuiter — London, Ont.
Erica, Alyssa, Justine, Meghan, Simon
Correspondence address:
N. DeRuiter-Hoogland, Apt. H305, 7900 McLaughlin Rd. S., Brampton, ON L6Y 5A7

"God is our refuge and strength, an ever-present help in trouble."
(Ps.46:1.)
Our Lord took home, peacefully, at Huronview Home, Clinton, Ont., on Oct.17, 1999,
ANDRIES GERRIT VAN OENEN
formerly of Goderich, in his 86th year. Beloved husband of the late Janna (Dina) Van Oenen (July 1999) and dear father of the late Gerrit Jan Van Oenen (1980). Dear father-in-law of Winnie Paauw and grandfather of Matthew Van Oenen Paauw of Fremont, Calif.
Dear brother of Grace (Ralph) Lubbers of Aubum, Ont., Kaatje Oosting (Jan) and Jantinus and Jan in the Netherlands. Also survived by several nephews and nieces. Predeceased by a brother John Van Oenen of Goderich and a brother Gerrit and a sister Annechien in the Netherlands.
The funeral service was held at the Trinity Chr.Ref.Church in Goderich on Oct.20, 1999 with Rev.Jack Quartel officiating.
Correspondence address:
Wm.J.B.Korvemaker, 132 Mill Rd., Dorchester, ON N0L 1G2

Employment Wanted

Wanted: position as **live-in caregiver** for a young family. Will cook meals and do general housekeeping. Please respond to **File #2698, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Teachers

BELLEVILLE, Ont.:
Quinte Christian High School in Belleville, Ont. invites candidates to apply for possible openings in the **Social Sciences, Bible, Art, and English for August 2000.** QCHS is a growing school of 92 students. We have recently added a new gym floor, a technical trades program and expanded our arts program. If you have a passion to see young people discipled for Jesus Christ and develop their gifts and talents to serve God, we would love to hear from you! Please forward our resume to:

The Principal
Quinte Christian High School
289 Pinnacle St., Belleville ON
K8N 3B3
Phone: 613-968-7870
Fax: 613-968-7970

Classifieds

Anniversary

Congratulations to George and Grace Rhebergen on their 40th anniversary.

Bloomfield, Ont. Belleville, Ont.
1959 November 6 1999
We joyfully announce the 40th wedding anniversary of our parents and grandparents
GEORGE and GRACE RHEBERGEN (nee ELLEN)
God has blessed us with parents who loved each other and lived with each other for forty years.
We wish you contentment in the years to come. We love you.
Pete & Beth Rhebergen — Ajax, Ont.
Daniel, Julia, Andrew
Walt & Ellen Vanderwerf — St.Catharines, Ont.
Jacob, Deborah, Elizabeth, Sarah-Rose
They also shared love and a home with their adopted son, Wayne.
Home address: 256 Casey Rd., R.R.6, Belleville, ON K8N 4Z6
Phone: 613-969-8177.

Call for Applications
Any student from **Classis Chatham** who has applied to Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the Secretary, Suzanna Westerhof, 9772 Gold Creek Drive, Komoka, ON N0L 1R0. The *completed* appplication form must be in the hands of the Secretary no later than February 11, 2000, ***or the application will not be processed.*** Also, **first time applicants** should reserve the evening of March 7, 2000, for an interview with the Student Fund Committee.

Church News

Christian Reformed Church:

Classis Chatham of the Christian Reformed Church will meet in regular session D.V. Tuesday, January 25, 2000, in the Wallaceburg Chr. Ref. Church. All materials for the Agenda must be in the office of the stated clerk by Monday, December 13, 1999.
Jan H.G. Vandergeest, Stated Clerk.

Declined:
Rev. Jake Kuipers, First CRC, Sarnia, declined a call to First CRC, Barrie, Ont.

Accepted:
Rev. Jake Kuipers, First CRC, Sarnia, accepted a call to Ebenezer CRC, Trenton, Ont.

Obituary

Pynacker Grimsby
the Neth. Ont.
Feb.16, 1910 - Oct.11, 1999
The Lord suddenly called home on October 11, 1999, our dear mother, grandmother and great-grandmother
JOHANNA VAN DYK - RENSEN
In her 90th year.
Predeceased by her husband Willem in 1984.
Her loving children:
George & Gerda Van Dyk — Scarborough
Peter & Ebby Van Dyk — Burlington
Bill & Barbara Van Dyk — Burlington
Ben & Tina Van Dyk — Surrey, B.C.
Bob & Hilda Van Dyk — Langley, B.C.
17 grandchildren
15 great-grandchildren.
The funeral service was held at Bethel Chr.Ref.Church, Waterdown, Ont., Rev. John Postuma officiated.
Correspondence address:
George Van Dyk, 12 Pitfield Rd., Agincourt, ON M1S 1X7.

Send your questions to Peter and Marja. Confidentiality is assured.

Job Opportunities

The Christian Reformed Church in North America (CRCNA) has a full-time opening for a

BEST PRACTICES COORDINATOR

for the Program team of the **Christian Reformed World Relief Committee** (CRWRC). Responsibilities include giving leadership to technical practices involved in organizational and community development within CRWRC and its partner groups.

A Bachelors degree (Masters preferred) with at least four years community development work in the international arena. Demonstrated knowledge and understanding of CRWRC's programs and the ability to travel is required. This position could be based in Grand Rapids, MI or Burlington, ON.

A detailed job description is available upon request. For consideration, submit a copy of your resume or application by December 10, 1999 to:
Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560-0500
616-224-5881/fax: 616-224-0834
e-mail: colemann@crcna.org

Are you a non-subscriber who is reading this issue of *Christian Courier*, enjoying it, and thinking, ***"I really should get my own subscription?"***

Okay, it's time to do it.

You can send us your name and address along with a cheque for $39.54 ($36.95 + 7% GST) and we'll start you up right away. Or just call us at 1-800-969-4838. We'll take you particulars by phone, and you can send us a cheque later. ***Deal?***

The December 13, 1999, *Christian Courier* will be our **annual Christmas issue**.

All Christian Reformed Churches in Canada will receive **complimentary copies** of this issue to distribute to members of the congregation. And the best wishes of our board and staff will be sent along with each bundle.

Advertisers who wish to share their Christmas greetings with our CRC community, or who want to take advantage of this **high circulation issue** for another kind of ad, should contact Diane as soon as possible at 1-800-969-4838.

Many thanks
to subscribers who responded generously to our Plain Brown Wrapper Campaign.
Your gifts of $10 and more have warmed our hearts!

For those who haven't yet responded, or who would like to give a more substantial **year-end donation**: remember that gifts to Reformed Faith Witness are tax deductible. We provide receipts for all donations of $10 or more.

Make your cheque payable to **Reformed Faith Witness**, and mail it to
#4-261 Martindale Road
St. Catharines, ON Canada L2W 1A1

For a quick Letter to the Editor, send e-mail to: cceditor@aol.com or fax to: (905) 682-8313.

Classifieds

Teachers

GEORGETOWN, Ont.: Georgetown District Christian School is in need of an 80-100 per cent teacher in **Grade 5 for a maternity leave position from January to June, 2000.** We are looking for someone committed to Christian education and able to demonstrate a love for Jesus and his children. Those with Physical Education experience and the ability to teach French will be given preference. For more information, **call 905-877-4221 or fax 905-877-1483.** Please send resume before November 22, 1999, to:

Mrs. Treena Sybersma
R. R. 1, Georgetown, ON L7G 4S4

ST.CATHARINES, Ont.:
Beacon Christian High School invites applications for an English opening for the second semester of the current school year, commencing Feb.3, 2000. Courses to be taught include **Grade 10 English, English OAC, and possibly a section of ESL.** Qualified teachers who love God, High school students, and learning and teaching English are asked to send a letter of application and a resume to:

Mr. Ted Harris, Principal
Beacon Christian High School
2 O'Malley Dr., St.Catharines, ON L2N 6N7
Tel.: 905-937-7411
Fax: 905-937-1130

SMITHVILLE, Ont.: Smithville Covenant Christian School has two maternity leave positions coming open. We need a **Grade 2 teacher full-time from January 3 until June 30, 2000.** We also need a **Grade 4/5 teacher, part-time (50%) from February 14 until June 30, 2000.** Please send a copy of your resume and credentials to:

Covenant Christian School
6470 Regional Rd. #14
Smithville, ON L0R 2A0
Att.: Mr. M. Elzinga.

Deadline for applications is November 15, 1999.

SMITHVILLE, Ont.: Smithville District Christian High has a possible part-time (i.e. 2/3) **English position** available. Position to commence **February 2000** (Semester 2). Please send resume and application to:

Mr. M. Stroobosscher, Principal
Smithville District Christian High School
6488 Smithville Road
Smithville, ON L0R 2A0
phone:905-957-3255,
fax:905-957-3431
e-mail: sdoffice@sdch.on.ca

Personal

Christian Reformed lady (w) early 60s would like to meet a sincere gentleman. Toronto area. Please send letters to **File #2697, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

THE NIAGARA FAMILY OF CHRISTIAN SCHOOLS

made up of the following schools:

Beacon Christian High: Ted Harris, Principal;
Calvin Memorial Christian School: Karen Gerritsma, Principal;
Dunnville Christian School: Arie VanderStoel, Principal;
John Knox Christian School, Fruitland: Rick Zwiers, Principal;
Smithville Covenant Christian School: Mel Elzinga, Principal;
Smithville District Christian high: Marc Stroobosscher, Principal;
Wellandport Christian School: Bill Thies, Principal

is soliciting applications for supply teachers.

If interested in supplying for any one or more of these schools, please send your application to

THE NIAGARA FAMILY OF CHRISTIAN SCHOOLS
c/o Smithville District Christian High School
6488 Smithville Road, Smithville, ON L0R 2A0

Youth Position Available

East Christian Reformed Church of Strathroy, Ont., is seeking to fill a newly established full-time position of

Youth Director.

Those who have a sense of calling and passion in this strategic ministry and are committed to a confessionally Reformed perspective may direct their resume and/or inquiries to: Rich Hamstra, Youth Search Committee, East Chr. Ref. Church, 476 Metcalfe St. East, Strathroy, ON N7G 1R5 Phone 519-245-1715

HIGH SCHOOL PRINCIPAL

The Halton Region Christian Education Association is seeking a qualified individual to fill the position of principal at its new Christian high school to open in September, 2000. The school will be located in the Halton Region.

Applicants should have an Ontario Teaching Certificate or Letter of Standing. Graduate studies, Principal and/or Supervisory Officer qualifications, as well as administrative experience in a Christian School are desirable. The successful candidate will be expected to provide spiritual, academic and administrative leadership to a growing and developing school community.

The principal will be required to assume some duties associated with the start up of a new school throughout the remainder of the current academic year. Salary is negotiable. Interested persons may forward their resumes, together with a statement of their philosophy of Christian education and references to:

HRCEA
c/o Dr. Gord Bergman, Vice Chair
6551 5th Line, R.R.#4
Milton, ON L9T 2X8
For more information, call 905-878-4754.
Applications will be received until November 30, 1999.

TWO FULL-TIME OPENINGS

Available in January 2000.
Location: Toronto. Starting salary: $32-36,000.

- Communications Co-ordinator
- Editor/Researcher

Application deadline: December 3.
See web site or call for detailed application package.

Citizens for Public Justice
1-800-667-8046, ext.25
cpj@web.net www.web.net/~cpj

THIS MONTH'S SPECIAL:
new ***Christian Courier*** subscribers who sign up in November 1999 get a free copy of:
A Battle for Righteousness
by Prof. Dr. K.L. Popma, trans.by Jack Van Meggelen
What are you waiting for?
1-800-969-4838

CALVIN College

FACULTY OPENINGS

The college is seeking applications for possible openings beginning September 2000 in the following departments:

Art	English
Biology	Geology
Business	German
Chemistry and Biochemistry	History
Classics	Mathematics and Statistics
Computer Science	Music (male voice)
Economics	Nursing
Education (for Sept. 2001)	Philosophy
Elementary Science Education	Physics and Astronomy
Engineering	Political Science
	Psychology
	Sociology

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids MI 49546 USA

Calvin College is an equal opportunity employer.

Events/Classifieds

Houston Christian Reformed Church
in beautiful northwest British Columbia is seeking a

Full-Time Pastor

to provide sound biblical preaching, ministry to youth and pastoral care. The church membership stands at 67 families, which translates into 169 professing members and 154 non-professing or baptized members. Please send a copy of your profile. A church profile is available upon request. For more information, please contact:

Rick Delau, Search Committee,
Houston Christian Reformed Church
Box 6, Houston, BC V0J 1Z0
phone: 250-845-7756 fax: 250-845-7578

Keystone Millwork Ltd.

CABINETMAKERS
Experienced Cabinetmakers required by established Millwork company. Pl. lam/or veneer experience will be an asset. Must have own hand tools.

Please send resume to:
Keystone Millwork Ltd.
1383 Spruce St., Winnipeg, MB R3E 2V8
or keystone@awnet.com
or phone Harm at 204-775-8036

Netherlands Bazaar Raises $110,000

Thank you all!

The Members of the Committee "Netherlands Bazaar" express their deepest thanks to the many businesses, churches, Netherlands Consulate, newspapers, radio, T.V., organizations, men, women, youth and children without whom this tremendously successful bazaar would never have happened.

The net result of the bazaar is $100,000, and this money will enable us, for the next two years, to bring some sunshine into the lives of Ontario families of Dutch extraction living under extreme financial difficulty.

Thank you again for your support and if you know of anyone in severe need please contact us before Monday, November 22, 1999. We will then forward to you a questionnaire to be completed and signed by you. (We must know all the details about the families.) All information will be kept in strict confidence.

The Netherlands Bazaar Committee

Ge Spaans 905-477-1243
Lia de Groot 905-878-1040
Bets Speelman 416-742-1172
Jenny Olthoff 416-282-9228

Mailing address:
Mrs. Ge Spaans
15 Pavilion Street
Unionville, ON L3R 1N8

NEDERLANDSE KERSTZANGDIENST
Emmanuel Reformed Church
170 Clarke Street North
Woodstock, Ontario
519-537-6422

Nederlandse Kerstzangdienst
met medewerking
van het Kerkkoor
Zondag, 5 Dec. 1999, 7.30 n.m.
VERVERSINGEN NA DE DIENST

The Living Word
Sermons for reading services.
CRC
Contact:
R. Vander Ploeg Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

Applications Accepted for Two Principal Positions

Abbotsford Christian School, a multi-denominational school system serving over 1100 students at 3 campuses, is inviting applications for an elementary (K-7) principal at the Heritage campus and a high school (8-12) principal at the Secondary campus.

We are looking for experienced and enthusiastic leaders who are deeply committed to Christian education and are excited about working as part of a leadership team.

Application deadline: December 31, 1999
Please direct resumes or inquiries to:
Ed Noot, Principal
Abbotsford Christian School – Clayburn Hills Campus
3939 Old Clayburn Road, Abbotsford, BC V3G 1J9
phone: 604-850-2694 fax: 604-850-7075
e-mail: enoot@uniserve.com

Contact us at our e-mail address:
ccadpromo@aol.com

Advertise in our monthly Business Directory for only $25 plus GST.

Home Sweet Classifieds

HEARTLAND FOREST

Heartland Forest Presents

A Sentimental Christmas
With
Kathy Troccoli
& ORCHESTRA

Featuring...
FIRST CALL

Your host & MC
MARK MASRI
From 100 Huntley Street

...And the Big Band Sounds of Jim Stahl
& THE LIFE LINE ORCHESTRA

Come hear the story of HEARTLAND FOREST NIAGARA

SATURDAY NOVEMBER 27, 1999 7 P.M.
WORD OF LIFE CHURCH
310 Scott Street St. Catharines Ontario
General Admission $25.00 Cdn.
TICKETS AVAILABLE BY CALLING (905) 295-2323

Audio Design Systems

This ad sponsored by Dykstra Bros. Roofing 1992 Ltd.
Beamsville 563-7374 St. Catharines 646-0199

Calendar of Events

Nov. 6	Salem Annual Membership Meeting, The CRC, 3422 New Street, **Burlington**, Ont., 10 a.m. (#)
Nov. 12	ICS Annual Convocation & Inaugural Address, Knox College Chapel, 59 St. George Street, Toronto, Ont., 7:30 p.m.(#)
Nov. 12	Redeemer College Inauguration, Redeemer College Auditorium, **Ancaster**, Ont., 8 p.m. (#)
Nov. 19	Concert of Praise introducing the new organ at Maranatha CRC, **Cambridge**, Ont. by organist Dr. John van der Tuin, 7:30 p.m. Adults $10, Students & Seniors $8, Family rate $20.
Nov. 19-21	50th Anniversary Celebrations, **Clinton**, Ont. CRC. For more info and to reserve dinner tickets, contact Jennie at 519-482-9827, or Dick at 519-482-3431.
Nov. 24-27	"The Caucasian Chalk Circle" by Brecht, Redeemer College Mainstage, **Ancaster**, Ont.. Call 905-648-2131 x4211. Recommended for age 14 and up.
Nov. 27-28	50th Anniversary of Immanuel CRC, **Brampton**, Ont. Dinner, Festivities, and Commemorative Service. Contact Shirley Aukema at 905-453-4487 for dinner reservations and more info. (#)
Dec. 5	Nederlandse Kerstzangdienst, Emmanuel Reformed Church, 170 Clarke Street North, **Woodstock**, Ont., 7:30 p.m.(#)
Dec. 10	Christmas Concert with the Redeemer College Concert Choir, Quartets, Duets, Soloists, Brass Quintet & Organ. Redeemer College Auditorium, **Ancaster**, Ont., 8 p.m. Tickets $14, $12 Seniors/students. Call 905-648-2139 x4211 to order.(#)
Dec. 18	Clarkson CRC presents Handel's "Messiah", performed by Arcady. Clarkson CRC, 1880 Lakeshore Road West, Mississauga, 7:30 p.m. Adults $15 Seniors/students $10. Phone 905-823-7262 to order.
Dec. 19	Dutch Service - Ancaster CRC, Hwy. 53, **Ancaster**, 3 p.m., Rev. Jack Van Marion. (#)

We would be happy to include your community interest announcement in this column. Space is free if accompanying an ad for the same occasion, or advertising a free event. Otherwise the cost is $7.50 per line ($2.50 per 1/3 line).

Immanuel CRC, Brampton, Ontario

50th Anniversary Celebration

We invite all friends and former members to join us for
Dinner and Festivities
on Saturday, November 27, 1999
and for a
Commemorative Service
on Sunday, November 28, 1999.
For more information and dinner reservations
contact Shirley Aukema at 905-453-4487.

Clarkson Christian Reformed Church
presents G.F. Handel's

Messiah

performed by ARCADY
Ronald Beckett, director.

Come and hear *Messiah* performed
in authentic Baroque style.
Saturday, December 18, 1999, 7:30 p.m.
Adults $15 Seniors/Students $10
For more information, contact:
Clarkson CRC
1880 Lakeshore Road West
Mississauga, ON L5J 1J7
905-823-7262

READERS ARE LEADERS
CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000

CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.
CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000,
PROVIDING CHRISTIAN TEXTBOOKS TO CHRISTIAN SCHOOLS
SEE YOU AT HAMILTON PLACE
FRIDAY OCTOBER 20, 2000, 7:30 PM.
HEAR MASS STUDENT/COLLEGE CHOIR UP TO 1000 VOICES PERFORMING TOGETHER WITH ANDRÉ KNEVEL & CHRISTIAAN TEEUWSEN AT THE ORGAN & PIANO.
HAROLD DE HAAN CONDUCTING. FREE ADMISSION.
For more information contact our Executive Director:
Fred R. Vander Velde
2621 Cavendish Drive, Burlington, Ont. L7P 3W6
Tel: (905) 336-5619 • Fax: (905) 336-2376

NEW BOOK RELEASE!

LEAD ON, OH KING ETERNAL

BY JENNIE SANDRA BERG
A story of God's faithfulness to a Dutch immigrant family celebrating 50 years in Canada
"...A TESTIMONY OF PEOPLE LIVING BY FAITH!"
REV. RALPH KOOPS, CAMBRIDGE, ONT.

ORDER TODAY
CHRISTIAN BIOGRAPHY ISBN 0-0685250-0-8

Send $14.95 PLUS $2.00 Shipping and 7% GST to:

Jennie Berg

Paris Gospel Text Gifts and Crafts
Cassettes, Bibles, Videos and Gifts for Every Occasion
267 Grand River St. N., Paris, ON N3L 2N9
phone: 519-442-3136

Christmas Concert
with the
Redeemer College
Concert Choir
performing
"Christmette"
(a 17th century Lutheran Christmas Mass, sung in English)
directed by Christiaan Teeuwsen
Friday, December 10, 1999 - 8 p.m.
Redeemer College Auditorium
Tickets $14, $12 seniors/students (taxes included)
Call (905) 648-2139 x4211 to order tickets (non-refundable)
REDEEMER COLLEGE - 777 Garner Rd. E., Ancaster, L9K 1J4 - www.redeemer.on.ca

Protestant work ethic lives on in Dutch Calvinist village

Alan Doerksen (with files from *Reuters*)

STAPHORST, the Neth. – The village of Staphorst, a strict, Calvinist community 100 km. Northwest of Amsterdam, stands in sharp contrast to its liberal neighbor. But because of its conservatism, it also attracts tourists eager to see the "other side" of Dutch life, reports Reuters news agency.

Staphorst is one of only a handful of Dutch villages where the Protestant faithful still wear traditional dress: dark skirts, black blouses, a patterned shawl and bonnet for women; black trousers, dark shirt and cap for men. On Sunday, more than 2,000 formally-dressed locals walk soberly through the town to pack the Reformed Church's two services. There are 12 other churches for the population of 16,000, all of which draw large congregations.

During the week, traditionalists are in the minority as dark clothing mixes with shorts, shades and soccer shirts. But the local museum estimates 2,000 women still dress formally, as do a few children and about 100 men. But the custom may be dying out, since the youngest man to wear traditional garb is over 70.

Another side to the town's conservatism is that about 4,000 locals choose to live with no television, radio or newspapers. "What's the point?" asks Albert Kuis, as he rethatches his roof. "Television can eat up so much time. Anyway, the mentality here is to work. We don't knock off at 5 p.m. on the dot."

A longtime farming community, Staphorst has seen a steady drop in the number of its people who work the land from just more than half in 1977 to fewer than one in three now. However, fewer farm jobs have not resulted in rising unemployment.

Working almost a hobby

"They are very hard workers. Working is almost a hobby here," says Mayor Willem Jan Plomp, an 'out-of-towner.' But he notes that the locals are "also technical and innovative. Computerization began very early here. When you say 'Staphorst,' people think of the Amish, but it's not like that."

Plomp is eager to promote the town and its convenient location as "The Gateway to the North." But to the stricter locals, outside interest is a double-edged sword. It has brought unbelievers in, but has kept the unemployment rate among the lowest in the country.

The town's night life is in keeping with its stereotype, although there are some surprises. For the energetic, there is a sports hall, modern swimming pool and amateur football team.

For night owls, options are limited to a few cafes selling beer, and the Staphorst disco, on the edge of town. Officially required to close its doors at midnight, particularly as Saturday turns into the Sabbath, the disco actually stays open into the early hours. "Yes, it does go on a little longer, but there hasn't been any trouble. Perhaps we just look the other way," explains Plomp.

Crime is almost nonexistent in the town, although there have been incidents of juvenile delinquency.

Ten urgent issues for millenium generation

MONROVIA, Calif. (EP) — At the dawn of a new millennium, many of the world's children live in conditions as bad or worse than those of first century Palestine, according to a new report from World Vision. The international Christian relief organization recently released its "To Do List for Children of the New Millenium" which outlines 10 issues affecting the well-being of children around the world. Accompanying the list was a request by World Vision's U.S. president, Richard Stearns, that Christians take an active role in changing the world for the better for impoverished children.

According to World Vision, 10 things that would change the lives of impoverished children include:

1. A liveable income. More than half of the world's six billion people live on less than $2 per day. Poverty heightens infant mortality, disease, illiteracy, and unemployment and shortens life itself.

2. Food for everyone. In developing countries, malnutrition leaves four of every 10 children stunted. The diet of a third of the world's population lacks the essential vitamins and minerals necessary for good health and growth.

3. Primary education for all children. More than 130 million children are growing up without schooling; 150 million children drop out of school before grade four.

4. Clean water. In the developing world, contaminated water accounts for 80 percent of all disease and claims the lives of five million children a year.

5. Debt relief. Onerous debt service deprives poor nations of revenue for education, health care, and economic development. Children pay the biggest price, fore-going immunizations, schooling and proper nutrition.

6. Peace building. During this decade, four million people have been killed in more than 100 wars and conflicts. As a result of these conflicts, 40 million people have been driven from their homes.

7. Girls viewed as equals. In many countries, girls are more likely to be aborted, abandoned and neglected. They are fed less than boys and are less likely to attend or stay in school.

8. A sustainable future. Air and water pollution, soil erosion, deforestation, desertification, global warming and depletion of natural resources imperil the future of Earth. Especially vulnerable are the poor, who are the first to suffer from environmental degradation.

9. An end to child exploitation. More than 250 million children now work so their families can eat. Three hundred thousand children — some as young as 10—have been pressed into fighting civil wars in more than 20 countries.

10. Freedom to believe. Intolerance has fueled many of the world's conflicts and prevented the mutual understanding that brings peace.

Although these problems are widespread, leaders of World Vision believe each problem has a reasonable solution. But the implementation of these solutions depends on adequate funds and political support.

Stearns says, "The first generation of children born in the new millenium could inherit a world free of poverty and full of promise. For less than a third of what it now spends on the military, the world could meet basic human needs and ensure fundamental human rights."

Stewart had transformation

MINA, S.D. (EP) — Professional golfer Payne Stewart, who died in an Oct. 25 plane crash, experienced a religious transformation earlier this year, according to CNN. "I'm proud of the fact that my faith in God is so much stronger and I'm so much more at peace with myself than I've ever been in my life," Stewart said after winning the U.S. Open this summer. "The Lord's given me the ability that He wants me to use so I can stand up here and give Him the praise." Jim Henry, a Southern Baptist minister who knows the Stewart family, described the golfer as "a wonderful Christian who had Christ in his life." Stewart and five others died when his Lear jet crashed into a South Dakota field after wandering pilotless for 1,500 miles across the country. Authorities are investigating the possibility that the crash was caused by a loss of cabin pressure.

JOE SKIPPER/REUTERS

Payne Stewart

News Digest

Monkey business in India

BERHAMPUR, India – A blacksmith in the eastern Indian state of Orissa has given a new meaning to the phrase "monkey business," according to the *Toronto Star*. Kalicharan Maharana employs two monkeys in his workshop, much to the chagrin of animal lovers. Local labor inspectors were dumbfounded when they found the rhesus monkeys operating the blower of the charcoal oven at Maharana's roadside workshop recently. They considered prosecuting him under the Indian Child Labor Prohibition & Regulation Act for employing Mini, a 2 ½-year old monkey.

But Maharana defends his use of simian workers. "I love them as much as I love my four other children," he says. "I give them good food and I have no way to pay wages to them." In the end, the inspectors agreed with him, and wrote in a report that the two monkeys "are voluntary workers refusing to take any wage for their service."

Tina turns off birds

LONDON (Reuters) – It's not every pop icon's idea of a compliment, but rock singer Tina Turner's voice has been chosen as the best way to frighten birds off the runway of a regional British airport. Turner's voice is more effective in scaring birds from Gloucestershire airport's landing strips than specially designed cassettes of bird distress calls, says the airport's chief fire officer, Ron Johnson. The airport is used by private pilots in light planes, business jets and helicopters.

Cold cash in Antarctica

ANTARCTICA – American scientists working at McMurdo Station in Antarctica are cut off from civilization but not from money. They can get cold cash from two automated teller machines (ATMs) at their base.

Terry Zink, vice-president of ATM banking for Wells Fargo, which owns the ATMs, says upkeep of the machines "on the ice" presents challenges. During the winter, air service to Antarctica for service technicians is limited because of the weather. Flights are often not available for four months at a stretch. "You don't want to miss that plane," says Zink.

SUNQUEST CRUISES
Sunbird, Sundream, Ships
from $1399.00*
one week
Aruba, Curaçao,
Barbados, St. Lucia
*includes flight from Toronto

Toronto: 416-224-5211
Canada wide toll free (see below)

SIMMER 2000
APELDOORN - 55 YEARS
AMSTERDAM
Reserve now

Marten A. Mol,
Owner
"35 YEARS OF SERVICE"

web site: www.dca-travel.com
e-mail: dcatravl@istar.ca

DCA Travel & Cruise Service Inc.
Toll free 1-800-667-2525